
**ADDRESSES
DELIVERED AT
WINONA BIBLE
CONFERENCE
WINONA LAKE
INDIANA USA
AUGUST 17 to 27
1902 : VOLUME I**

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Winona Echoes

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V o l u m e I

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and Summer School

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

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Volume I

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THE GLORY OF JESUS

SERMON BY REV. G. A. JOHNSTON ROSS, M. A., OF CAMBRIDGE,
ENGLAND. AUGUST 17, 3 P. M.

Col. i, 15-19.

Before I read a few verses, may I say a word or two by way of preface? This is practically the first time I have spoken in America, if I except a few informal words at Miss Croll's meeting yesterday, and I want that the thought I shall give you shall be the glory of Jesus; first and foremost to exalt His purpose before you.

This letter to the Colossians was written about 54 A. D., twenty-five years after Jesus of Nazareth had died the death of a felon on Calvary. Consider the impression which the risen and ascended Christ must have made upon Saul of Tarsus, afterwards the Apostle Paul, that he could not write of Him within thirty years of His death. Jesus of Nazareth had made such an impression that Paul believed he was the pivot of the universe.

The last verse is the one I wish to take for my text: "It pleased the Father that in Him should all fulness dwell." Every one who has read the gospels that describe the life of Jesus Christ must have been impressed by one peculiar feature of His self-presentation which distinguishes Him from every historical personage whose life is presented for study. It is difficult to get one word to express this feature, but it may be suggested by such as comprehensiveness, symmetry, the perfection of balance in all the parts of His character. It is necessary to look at this in detail to appreciate it, but you will begin to understand the thought I insist upon if you will reflect

upon this fact: Supposing anybody speaks to you of the character of Jesus as being especially one thing and lays so much emphasis upon that aspect that it stands out as though that were the most prominent feature, as though His character were altogether that. Do you not instantly feel that a certain particular faculty would arise in you by which you shall say, I remember something else that acts as counterpart of that feature? For example, He is spoken of as the meek and gentle Jesus. You say, yes, but I recall certain incidents in His life which mark Him as strong, virile, courageous and even, on occasion, severe. The tenderness is absolutely balanced by strength; the weakness by power; the gentleness by severity. That feature of comprehensiveness is the feature of our Lord's life of which I want to speak to you this afternoon. I want you to understand that this feature is one which we ought to have in our minds for certain spiritual needs, which I shall define when I come to the close of my address.

I have said it is necessary to look at this matter in detail; that our Lord's life is so presented to us that the limited is so absent, the universal, the comprehensive, the representative, so prominent. He stands before us as a perfect storehouse, as a human ideal for our life, the depository of grace for all men. As an illustration, think of some of the circumstances which limit the impression that a person must necessarily make upon his own generation. Humanity is divided by the circumstances of sex into two portions, and each sex has its characteristic virtues and ideals. We expect strength in men. We expect tenderness in women. The characters belonging to these sexes appeal to us in proportion as they have the virtues of their sex standing out in prominence. We think of strong, heroic men like Abraham Lincoln; of tender, submissive, faithful women like the mother of our Lord. Have you thought of the peculiar position which Jesus Christ presents of the ideals before the two sexes? No one has dared in an opprobrious sense to call Jesus sexless; yet He stands, and He alone, midway between the sexes. The strength is balanced by the tenderness. All the elements in a true masculinity are in Him

blended with all the characteristics of the feminine. In that He stands absolutely alone, the mediator of sex. He has raised womanhood because He has womanized man. He has stood between the sexes; has toned down the truculence of man, and leveled up the softness of womanhood.

Men are differentiated by the race to which they belong. I do not know how you feel about the characteristics of the several races, but in Europe we are familiar with the thought that each race has its characteristic way of looking at things. We perfectly understand the difference between the mercurial Frenchman and the grave, persistent German. The Saxon and the Celt has his love for high color in art and in religion. We are all differentiated by our racial characteristics. When the members of a race are shut apart from the others these characteristics are intensified. Have you thought of that in connection with our Lord? He was a Jew, yet in Him there is neither Jew nor Gentile.

There must be a spiritual significance in this. Jesus Christ alone stands apart from men. His mind spans the centuries. Jesus Christ alone is ancient of the ancients and modern of the moderns. He is the one catholic, universal man. Consider the social distinctions between men. We have them sharply defined in Europe. There they tell us great things of America in this respect, and I begin to understand the distinction, or, rather, the absence of the distinction. Our Lord was so lowly as to be born in a manger, and that the publicans and sinners found nothing in Him to separate them from Himself; yet, when He moved in the presence of kings, He awed them by His nobility. He is mediator of class. If ever our social and class divisions are to understand each other it will be by Him, the wings of whose comprehensive personality cover rich and poor.

You can not tell whether He was more a man of action, or of prayer. If you say He was of a contemplative mind, I point you to the busy days beside the Galilean Sea. If men tell me He was more fond of solitude than the company of men, I point to Him seated at dinner parties and at marriage

feasts. You can not limit Jesus. You can not localize Jesus. You find in Him the one catholic, universal man.

This comes out also in the great experiences in the Lord Jesus Christ's life. You see in these experiences an element of the generic, of the normal for all mankind. In illustration, in the New Testament, it is said that as Jesus went down into death and rose again, so we must die to sin and rise to newness of life. His death on Calvary is taken to be a kind of norm or guide for the spiritual experience through which we must pass. Paschall says it is the lot of the Christian to have all those things happen to him that happened to Jesus of Nazareth; that not only Christ's death is typical of what we must pass through, but that His experiences are universal suggestions of the crises through which we must spiritually pass. In illustration we have the baptism and temptation of our Lord. You know what the baptism of our Lord meant. When you look at the gospel of Matthew you say that is an experience not like anything in generic life. Wait a moment. It was Christ's formal registration of Himself on the books of sinful humanity. His identification of Himself, all sinless, with humanity, bearing its sin. It was His formal entrance upon the life of redemption. John recognizes the difference between Him and the other man, and said: "I have need to be baptized of Thee, and comest Thou to me?" And, when Jesus said with that singular tone of majesty, "Suffer it to be so now," "They went down into the water," and Luke tells us that there He was praying. Luke does not tell us, however, what was the thought of John's mind. The next day John said, "Look, it is the Lamb of God bearing the sins of the whole world." John felt that this Man was gathering to His own heart the sins of the whole world. It was Jesus' self-consecration.

What followed upon that self-consecration? A threefold experience. Our Lord saw the heavens open. His spiritual intuitions were illumined. (1) There was illumination of His mind as He saw the divine purpose. (2) There was the

conscious induelement of power. (3) The new assurance of intimacy with His Father.

The Lord Jesus Christ is separate from sinners, and yet there is something in your life and mine that is a distant adumbration of that experience. Let any one devote himself absolutely to some good cause. Suppose him doing so. You raise the curtain, and find that that man has come to a new sense of the meaning of the mind of God. This Bible is a new book to him. He sees the heaven above him open. He is conscious that the Spirit of God is teaching him. He feels that he is a child of God and is drawn near to the Heavenly Father.

His experiences are indications of the generic in religious life. Take the story of the temptation of our Lord. There are three temptations here. (1) "Command that these stones become bread." To live for physical gratification. (2) The command to thrust Himself down amongst the people, and so make a short cut to popularity, a temptation to evade the course of providential discipline. (3) The temptation to worship material power. These three temptations were not only temptations at the threshold of Christ's career, but they are the three only possible temptations to any young man at the threshold of his career. They are the three generic temptations of humanity. Do you see how the Lord Christ's life covers our life, and why it is that you can take up the gospel at any point and make a spiritual application? Because this is the one universal, catholic life.

Let us try to come to the application and suggest one or two views for the cultivation of spiritual life in the thought of the rich, spacious affluence of our Lord Jesus Christ's personality. When it is suggested to you that the gospels were written by some sort of collusion amongst different people, that they have no inspiration in them, you may present this difficulty to your opponent: How is it that four different lives of this man represented typical incidents out of His life? How is it that they have come together and that the net result is a picture so symmetrically balanced that no one from then

to now has been able to find a flaw? If your opponent say that instead of four there were twenty-four writers of the gospels it makes it all the more remarkable that the result of these twenty-four persons should represent this perfectly balanced picture. The Holy Spirit of God was the Author of this universal, catholic life of Christ. Let us use this picture to cultivate personal reverence. Andrew Bonar used to say that it was more mischievous to make a mistake about the person of our Lord than to make a mistake about His work. In the New Testament there are high doctrines of His work. I do not know whether this will correspond to your experience, but in England lately there have been coming out a great many lives of Christ, and we are now familiar with the days and customs in which Jesus lived. They have recovered to us by these delightful books the real human Jesus. They have rediscovered and reclothed the Galilean teacher. But, have they really discovered Jesus' humanity? I am not so sure. He was a new kind of man. The apostles do not speak of Him as a good and gentle teacher. They called Him the "Firstborn of every creature." We do not need a man from Palestine long ago to save us. You and I need a "High Priest, holy, undefiled, and separate from sinners." Beware as you speak of Jesus simply as if He were one of ourselves, as if He were one struggling man amongst many. We are but broken lights; we are complete in Him. Were it not so He could not reach you and me today. It is because He is universal and catholic that His kingdom is going to be the whole world. When His religion was planted in the minds and hearts of His apostles at Pentecost the hearts of these men were bursting with the thought. They couldn't keep themselves in Galilee. They had to go abroad unto the West and the East. The tender gravity of the North, the hot passion of the South, the aggressive West and the mystic collectivism of the East—all these must come into the kingdom of our Lord before His purposes are fully realized. In America, Christianity is shaping itself into new forms. The message that is ever the same, unchangeable in substance, is clothing itself in new forms; but do not

suppose that America, or England, or Scotland, will understand Jesus. We need the Oriental mind to come in—India, even through the errors of its old religion. We need the mind of China to interpret the colossal mind of Christ. What will you say of the expression: “Fill ye up then the measure of your Fathers”? You don’t understand it. “Jerusalem, Jerusalem; thou that stonest the prophets.” You can’t preach on these texts. We have not the instinct for collectivism that the East has. Christ preached to men as members of great social bodies. Our collective thought is much more vague than our individual thought, but in the East it is not so. One day India and China will aid in the interpretation of the colossal mind of Jesus and the width and spaciousness of our Lord’s personality.

Beware of the thought of Christ as a man dying for you long ago. That is the substitution of one man for another. The substitution of one man for another is unjust. It is the second Adam who is fitted to be my righteousness. Your covenanting fathers understood this thought when they spoke of the Federal Headship of Christ. He is fitted by the richness of His person to be my substitute. May I illustrate this thought by a Scotch story? When a young student in the north of Scotland and doing a piece of slum work, I came to a slip of a room, very dirty, very poor in appearance. There was a bed, and in one corner one or two crates with live ducks. There was a little fireplace and a little old woman sitting by the fireplace, and a pipe in her mouth. They were unlikely circumstances, and as a young lad of eighteen I did not find it easy to talk to that old lady. My Gaelic had been lost. But I found that that old decrepit woman was a saint of God. When I entered into conversation with her she told me this story. She said: “When I was a young girl I was in great distress about my soul and I passed one day into a trance—not a dream,” she said, with Celtic fire; “and I thought I saw myself at the edge of a harvest field. Half the corn was cut; half the corn was standing. Behind the standing corn there were twelve reapers. Behind the twelve there

was One. His face was not turned to me, but He was taller than the rest. As I looked on Him I yearned after Him. His hair was parted in the center and fell down His shoulder like a shower of silver. His long, white robe fell like the lapping of a sea wave. I said, 'Oh, if I could get to Him, my soul would rest.' My soul fled from me in the form of a little child, and flitted across the stubble with the whirr of a partridge, and landed at His feet, a little naked child, and He stooped and looked at the child and lifted His hand and said: 'What, thou here! Thou art but a little one, and cold; I will cover thee.' And He took the skirt of His robe, and He flung it over the naked child, and I awoke, and I knew that He covered me with the robe of His righteousness."

My Christian friends, a teacher from the far West, or the far East, can help us. They can show us ourselves and much truth, but the wings of One only can reach from end to end of the world. That seamless garment can reach from Palestine to Winona. He only can cover us with the robe of His righteousness. The Lord grant that every one of us here this afternoon may at the last day be found with that white and seamless robe.

DOES GOD SPEAK NOW?

SERMON BY REV. GEORGE A. JOHNSTON ROSS, M. A., CAMBRIDGE, ENGLAND. AUGUST 18, 10 A. M.

Let us turn to the Epistle to the Hebrews. Not that I propose just now to read any portion of the Epistle, but because I shall refer to some passages in that book. I want to make the pivot of what I have to say the thought of our treatment of the messages of God. It has been suggested to me simply by this fact: We have already behind us, many of us in this Bible conference, a Sabbath day of privilege, and a Monday morning already of privilege, and we are looking happily forward to a week of expectation in the matter of messages from

God, and the thought is irresistibly suggested to the mind, How are we going to deal with the messages of God? And so I ask you, friends, to follow me this morning as I try to speak to you of our responsibility for the messages of the Most High. Shall we try first of all just to realize to ourselves that God does actually speak to men? Is it true, let us ask ourselves, that God does speak to men? You are apt to answer at first, Oh, yes; have we not this book in our hands? Is not the Bible the Word of God? And, I say to that, certainly it is the Word of God, and marvelous it is that we should have in our hands the very thoughts of the Most High, and these words, too, subtly interwoven with the thoughts of men and conveyed to us through the words of inspired men. But, to say that the Bible is the Word of God does not precisely answer my question. Does God speak? You answer, yes, God speaks, because Christ is the living Word of God. In Him all the messages of God are gathered together. But even that does not answer the question. The Epistle to the Hebrews begins: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." But my question is: "Does God speak now? and that is the question on which just at this moment I ask you to fasten your attention. There is no more important question for your personal religion than this. Is God today vocal, or is He dumb? He has spoken in the great heroic past, but does He speak now? When I pray, is there Another who not only hears my prayers, but answers my prayers, and fills up the interstices of my petitions by responses from Himself? Does God speak at this moment? Does God speak now? I can perhaps imagine that some of my brethren have come to this conference from the lonely routine of their own work and remember times when in the depression of their work they have looked up, and the heavens seemed as brass above them, and they wished they but lived in the great heroic days of which the Bible tells us, when God spake out loud apparently to men; and yet they have come out of that involuntary skepticism and have come to Winona,

and yesterday the very air seemed to stir with the messages of God to their hearts. The ministry of God occupies a peculiarly mediating position between the real message of God and the hearts of the people. There is a distinction between the message of God and the instrument through which the message is brought. A spoken word, a written sign, an impact of the electric current, may be the instruments, but they are not the message itself. After we have spoken we have to hold in memory that there is a margin of individual application in every person's case which appropriates the lightning messages of God. We can only speak the seed, but God takes every word and translates it. There is nothing more awe-inspiring than this: that, as I, poor sinful man, am speaking to congregations, God, the Holy Ghost, is translating those words into precisely the suggestion which He desires to convey to any individual soul, not the same for any two souls, but separate for each in view of the necessities of each life. These are the messages which it is fatal for us to reject. When I look into my own soul, what depresses me, what terrifies me, is the thought of the lightning messages of God that have come to my own spirit, not simply when I was studying this Word, but which at all sorts of odd moments have come to me, and I wonder how I have dealt with God's messages. That is the question I want to ask: How are we who are constantly being spoken to by the vocal God to deal with His messages to us?

Think of the condescension of the Most High dealing with this world. Let your imagination go all over the earth. Think of the fact that today millions of human beings are thinking their own thoughts, and behind them is the silent, self-effacing Spirit of God inthrusting into the thoughts patient, holy suggestions—suggestions which, if gathered together and made audible, would represent the complete wisdom of God and of human life. Try to realize this unseen ministry going on all over the earth, not simply in the hearts of the good, but also in the hearts of the rebellious. In the slums of our great cities, in the hearts of defiled men, there is yet this patient inthrust of the ministry of holy suggestions and impulse,

and rebuke and restraint from the Most High. There is no aspect under which life becomes more awe-inspiring than this aspect which recalls to us the patient ministry of a never-silent, always vocal God.

Have you thought not only of the condescension, but of the pathos of it all? Think in your own life, how behind there lies a debris of rejected messages of God that you flung aside. Think of what lies behind all men, of that "rejected and despised" message of God. Think of the pathos of it, and of the cost at which this ministry is exercised. Dora Flavell has written: "The finite intelligence can not conceive of any doom more terrible than that to which an infinite being is condemned, who by a moral necessity within him is compelled to listen to what goes on in this world; to see it all without blind or veil, or illusion, to see it all at once and to inthrust into its heart holy thoughts." To this which she daringly called doom has God in His mercy subjected Himself that you and I might be under the patient ministry of His Holy Spirit, a ministry that is an expression of the sacrifice on Calvary, and which is called in the New Testament the grief of the Holy Ghost.

Let us try to seize that thought this morning, and ask ourselves, How are we dealing with the messages received yesterday and hope to receive? Are we going to deal with them rightly? Or shall grieve the ministering Spirit of God?

In order that we may adhere closely to the scriptures, follow me while I speak to you from the Epistle to the Hebrews. First let us consider our dangers in connection with the Word of God and then our duties. I would like you to remember that the Epistle to the Hebrews is apparently a treatise interspersed with arguments, and some of the arguments difficult to follow in the relation between the old dispensation and the new. It is well to remember that the Epistle to the Hebrews is after all a letter, only we don't write letters like that now. It is a letter with an appeal. There runs right through the arguments a certain current of solicitude, a current of anxiety on the part of the author that his hearers shall deal rightly with the Word of God. I hesitate to say that that is the key-

note to the Epistle because I always feel that speaking of key-notes is somewhat hazardous. Look at the first chapter for yourselves. See how it says with an audible statement of the fact that God, who has never ceased to speak, has spoken to us in these latter days. The second chapter begins: "Therefore we ought to give the more earnest heed to the things we have heard lest at any time we should let them slip." There are three points in which this solicitude comes in: First, in the second chapter: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; lest at any time we should drift past them." That is the first danger, the danger of drifting past. The idea is a moral drifting from the messages of God. I believe the meaning is something like this: There is a certain fitness between the messages of God and the point of time in our experience at which these messages come to us. There is a certain divine, holy timeliness in the way in which God's messages come to us, a sacred correspondence between the message and the stage of experience which we have reached. You know yourselves as an illustration of this how at a period of life when we were filled with enthusiasm for noble characters, how often the message of the nobility of character of the Lord Jesus Christ came to us like a revelation. And when a sense of sin made us feel exposed before God and man, there came to us as the supreme message of God the thought of Christ covering us with the robe of His righteousness. There is a sense of fitness between the message and the stage at which it finds us. If at that holy moment we let the message go, we drift past the psychological moment, and if that message will sound in our ears again it will sound muffled. The call to consecration, when it is heard and accepted in youth, bears fruit in wonderful possibilities in the life, but if you pass by the message and say it is not for me, in the middle life you will hear it in a much more muffled way. The call to consecration will not mean so much because there is not sufficient remainder in your life to incarnate the message. Perhaps in old age you will drift into cynicism. The message is un-

changed, but you change. Therefore, let us bind up the opportunity. As I speak before you my heart trembles as I think that so often consecration was postponed after illumination and light came upon me. I know that God in His mercy has given me second best, but though I am not yet forty years of age, I know I can never be in this world precisely what I might have been if my response had been immediate. Let us take care lest at any time we drift past. We never are too young to drift past. We never are too old to morally loose from our moorings.

In considering the second danger we pass from the second chapter on to the fifth of the Hebrews. Of all verses look at the eleventh: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." There is the danger of intellectual stagnation, of reprehensible ignorance and reprehensible puerility of intelligence in response to the Word of God. I sometimes allow myself to smile when I read this chapter, because the man who wrote the Epistle (I don't know his name) found himself in the course of his argument referring to the thought of Melchisedec in the Old Testament and apparently he says to himself, "If only I can make these people understand." And so, he says, "Called of God an high priest after the order of Melchisedec." Then he seems to frown and pause and to be disturbed, because he said, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Then he goes on to say: "For when for the time ye ought to be teachers," when in view of the time you have been Christians, ye ought to be teachers, "ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe." Melchisedec is cast away until he gets this out. Now in the New Testament we have words coming from no less holy lips than the lips of our Lord, that lest we become as little children we can not inherit the kingdom of heaven. You are familiar with the commonplace use of the word, but there is

a distinction between childishness and childlikeness. This apostle will have no childishness. Ye ought by this time to be teachers, but you linger around the elementary truths of the gospel instead of going forward and using all the oracles of God for your education. If he said that then, what would he have said today of the ignorance which so many of our public men show of the Word of God, the evidence they give that they have studied so little the great mind of God on all subjects of human legislation. What would he have said to the tendency on both sides of the Atlantic toward mental imbecility in this asking for a "simple gospel," when these great slabs of holy scripture are waiting for study and exposition to men. There is in the New Testament no going down to this adult idiocy that so many people affect. "When for the time ye ought to be teachers." American brethren, there are more of you here than of us in England. I wish every one of you were a teacher of the Word of God. For every word of God is given us as a sacred trust to pass on to others.

The third danger we find pointed out in the 12th chapter and 25th verse: "See that ye refuse not him that speaketh." It is the danger of refusing the word of God. You must distinguish between this kind of refusal and the truculent rejection of the Word of God which is such a common feature of our lives. That is not what is alluded to here. The danger is much more subtle. The refusal is not that stated in the 19th verse of the 12th chapter. It is a deprecating refusal of the Word of God, saying, it is not for me; I am far too humble a person. It is the same deprecatory refusal seen in the 7th of Isaiah, when Ahaz said, "I will not tempt the Lord." I am a mere layman, you know. Who am I that I should have the word of God committed to me? And all the time the man's mind was made up to a heathen alliance. My Christian brethren, have you and I sometimes deprecatingly refused God when He smote us with a word in which there was a more moral and spiritual demand than we had been accustomed to? When we have by this word been called to a higher life, have we deprecatingly thrust it aside and said, It is for one more

constitutionally devout than I, for the one who has the ascetic mind, for the unmarried man? Do we not in that way pass by the word of God? "See that ye refuse not him that speaketh, for He is speaking some word directly to each individual soul here today. I am sure you will suffer these hasty words concerning our dangers in relation to the word of God.

We will consider next our duties in this regard. In the Epistle to the Hebrews there are three very wonderful references in this connection. Our first duty is the duty of listening. God's voice, brethren, is never loud, but what it lacks in loudness it makes up in intimacy. It is for the interests of our moral education that it should not be loud because it is well for us to bow down. We say often, Oh, Lord, incline thine ear to hear me, but how rarely do we incline our ear to hear God. It takes an effort of moral courage to incline our ear that we may hear precisely what the still, small voice of God will say to us. The more we want a message clearly in our ear, the more courage we shall need. I wish that our worship were less of an interjecting, restless address to the Most High, and that sometimes we listened. I wish we had not only room for the silent prayer, but also for the prayer of silence. I think our friends, the Quakers, have something to teach us along this line. We do not in this restless age take sufficient time to listen for God's words. Our Lord Himself was the perfect master of the art of listening, and because of that He never spoke without speaking that which was suggested to Him by His Father. He listened so carefully, so absolutely translating the words, that men called Him the very Word of God. Can you wonder that when the Lord Jesus Christ was asked who He was that He said, Fundamentally, I am that which I speak.

It is stated in Hebrews v, 8: "Though He were a Son, yet learned He obedience by the things which He suffered." The Greek word obedience translated means the art of listening, and the word for suffering means experience. We have then: Who though a Son, yet learned He perfectly the art of listening by the things which He experienced. He used every

occasion to which His Father brought Him, and He so bent His ear that He heard every message that God would give Him out of that occasion. Why should we not learn this art of listening, for we would not only then pay more attention to the articulate word of God in this book, but to the inarticulate words of God that come to us in the ups and downs of the circumstances of life. I often compare my relation between this Bible and the providences of life to the articulate words and gestures of God. It seems to me that in the upheaval of our circumstances, in the heights of our prosperity and the lowness of the waves of our adversity we may hear the inflections of the divine voice. We may catch in the movements of our life the gestures of our Creator with which He helps out the articulations of His Word.

A second duty is that of sharing God's Word. "For when for the time ye ought to be teachers." We have the thought again that every message of God is a trust which we are to pass on. It is a fire which will burn in our hearts, but we ought to spread it out. Ah, but you say, I have not the gift of utterance. Eloquence is a gift for the clergy (not for all the clergy, by the way). I do not find that eloquence is a gift for the elect few to be exerted for the unelect many. It is a grace which is ranked with patience, and humility and knowledge. Look at the opening of the first Epistle to the Corinthians. It is a grace recorded as the possible possession of all, to be cultivated by all for the edification of all, and even conversions in the church are promised, not when one man on the platform has the gift of utterance, but when that gift of utterance is acknowledged by the whole church. Have you read this much-neglected message of God: "If all prophesy, and there come in among you one ignorant, he will confess that God is amongst you for a truth"? We need the ministry of the laity, we ministers, for the application of Christianity to the business life. We ministers have not the necessary training. Let us share the Word of God.

Have you noticed that when the Lord Jesus Christ was reporting Himself to His Father within twenty-four hours of

His death, in the 17th of John, there was so much more than intercessory prayer? Have you noticed that the Lord Jesus Christ in giving up His life explained one of the things done with His thirty-three years of life in His prayer, "I have given them Thy Word"? When you reached the high-water mark of your spiritual life you felt yourself longing to give out to others the Word of God. Oh, the passion was throughout you to give men the Word of God. I never heard in my life D. L. Moody so eloquent as, when speaking of the love of God, he stopped in his speech and said, "I wish I could preach this," but he said, "I can't." And he preached at his best then. The Word of God was too much in his heart to give out in intelligible eloquence.

A third duty lies in the fact that above all individually we have each of us to give an answer to God's message. Heb. iv, 12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." We find this clause is better translated as "to whom we have to give an answer." The Word of God is alive. "All things are naked and opened unto the eyes of Him to whom we must give an answer."

My brethren, is your answer ready? Think of all the messages that lie behind us. Let us seek for guidance as the light comes. All the messages of God to us are included in one word, His Son, Christ. When God would utter all His mind, He sent Jesus. Jesus is the frankness of God, the last expression of the will of God. He is all that God has to say. When Jesus appeared, God the Spirit, said that is what I have been driving at for centuries, that is the last expression of My mind.

If Christ is the last expression of God's message to us, as is the message, so should the answer be. Nothing but a life that would be a life like Christ's would be an adequate answer. But, can I give Him that? No. But hear the essence of the

divine ingenuity of God. I can never present to God an answer adequate to His message. In His mercy He has said to me: Take My message, Jesus Christ; and point to Him and then up to the Father and say, "Oh, Father, there, Christ is my answer to Thee. Such as He is I fain would be." I can not articulate my meaning to Him. I point to Jesus and say, "That is my answer to Thee." When the Father sees that gesture of my hand He looks once again on my sins; then on Him, and says, "This is My Beloved Son." He smiles and is content, and the arm goes around, not the Son only, but me also, and I am found in Him.

THE LIFE AND THE LOOK

SERMON BY THE REV. DR. JACKSON OF EDINBURGH, SCOTLAND.

AUGUST 17, 7:30 P. M.

Colossians iii, 1-11; Philippians iii, last clause of the 19th verse: "Ye mind earthly things." Then by the side of that let us put these few words we have already read from the same apostle, the third chapter of Colossians: "Seek the things that are above. Set your mind on the things that are above, not on the things that are upon the earth." And then still further by the side of these words of St. Paul I want us to hang a picture from the Pilgrim's Progress. You remember the man who could look no way but downwards, with a muck rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered to give him that crown for his muck rake, but the man did neither look up nor regard, but raked to himself the straws, the small sticks and dust of the floor. This man with the muck rake does not rank among John Bunyan's chief characters. It is only a very small place that he fills in the crowded canvas of the Pilgrim's Progress, and in some of the many beautiful albums of Bunyan's portraits which we find today this man's face is pres-

ent. But, like everything else that has come to us from the great master painter of human character, the man with the muck rake deserves more than merely a passing glance. It will be in the knowledge of some of you that one of the best known of modern Scottish artists has taken these words of Bunyan as the subject of one of his best-known pictures, but I think we do even Sir Newell Peyton no injustice if we say his brush has not been able to heighten the effect at once so strong, so striking, wrought by the pen of the Bedford prisoner.

There is a great spiritual law which runs through all our life and which is illustrated for us both in the picture of Bunyan and in the words of St. Paul; and I think if I should state the law in its briefest form it would be something like this: The life follows the look. We grow like what we seek. The things we mind are the things that make us. He who can look no way but downward will soon go no way but downward. You mark the two clauses from which my text is taken: "Who mind earthly things, whose end is perdition." "To be carnally-minded," to mind the things of the flesh, "is death." The life follows the look. So, on the other hand, the upward look is followed by the upward life. "We are all of us in the mud," says one cynical writer, "and the only difference is that some of us are looking at the stars." The *only* difference, but that is *all* the difference, for he whose eyes are on the stars will not long be content to lie in the mud. It is only so long as we are satisfied with the straws and sticks of the dust of the floor that we can not see the waiting angel and the proffered crown. If only our eyes could be uplifted all things would change for us. To be spiritually-minded, to mind the things of the spirit, is life and peace. St. Paul stated the same great spiritual law in yet another way. "Beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory." "Beholding" we are "transformed." There is one of the great natural laws of the spiritual world. Given the image and the beholder, the rest must follow. Whether we know it or not, whether we desire

it or not, the great spiritual transformation works itself out in our daily life. We make our ideals and then after that our ideals make us. Says a great thinker of antiquity, "The soul is dyed the color of its thoughts." Our thoughts, those silent companions of our solitude, they are the strong, invisible things which day by day are shaping our lives.

"Beholding" we are "transformed." The life follows the look. What is its application? Surely that is clear: "Set your mind not upon things which are upon the earth, but on the things which are above." Seek the things that are above. That is to say, if the life follows the look, then cultivate the upward look. Busy men and women are apt to say: "Well, that may do for some far-off Utopia, where all things are as they ought to be; it is of very little use here where things are as they are." Let us try and avoid that pitfall. Our religion is nothing if it is not a religion for real men and women, living in a real work-a-day world. It needs not to be said that Christianity preaches no impossible doctrine of indifference to things that are upon the earth when the Master said, "Seek ye first the kingdom of heaven, and all these things shall be added unto you." When He said, "Your Heavenly Father knoweth that ye hath need of these things"—when the Master spoke after this fashion, did He not clearly recognize that things that are upon the earth must have their place in the life of us all?

What is the meaning of the apostle's exclamation? I think the answer not far to seek: It is not in these things that the life must be rooted. It is not upon these things that the mind must be set. They must have their place, but that place is not what we often make it, the first place. "The things that are seen are temporal." If we know the things that belong to our peace we shall learn to live for the things which, like ourselves, will last. Let us see to it that we do not barter the spiritual for the temporal. Let a man learn to say over to himself day by day Butler's quiet words: "That which is to come will be present. Things are not the less real for their not being the object of sense." Let us take heed lest we become as he who

could look no way but downward, unmindful of the waiting angel and the proffered crown.

But, what are the things that are above? In trying to answer the question briefly, may I begin on what possibly some will count not the highest possible level? Yet, on this level we may follow apostolic guidance: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." These are large and liberal words, and I want us to give them a large and liberal interpretation. Matthew Arnold says that the world is enriched by having its attention directed to the best things, and no man learns to become a lover of these best things whose own nature is not ennobled thereby. Religion is kin with all that is pure and lovely and of good report, and the church whose business it is to create the upward life ought in every possible way to encourage the upward look. Anything that will help to purify man's taste, to sweeten his atmosphere, anything that will help him out of the animalism, is to be welcomed as the friend and ally of religion. If when a man gets a holiday he would rather spend it in a drink shop than in wandering over moor; if he never reads anything but the inane drivel of some of our modern illustrated newspapers; if he thinks a modern jingle better than the Hallelujah chorus, talking to him about the best good things is like knocking at doors which through long years have been closed and barred. If the great masters of music and song have the power to sway his spirit, the door of his spirit stands wide open, and God Himself may enter to take possession. Whatsoever things, for the sake of the best of all good things, whatsoever things are pure and lovely, and of good report, think on these things.

After all, that is only the first step. There is one glory, if I may so phrase it. There is one glory of the literary and artistic. There is another glory of the moral and spiritual, and this is the glory that excels. While we strive to keep our spirits open to the appeal of all that is beautiful in the world

of God, let us see that we are not unmindful of the real beauty, the beauty of holiness. Life presents us with varying phases of greatness. There is a greatness of material power, and, as you Americans can testify, the spell of that is upon us in these days. There is the greatness of intellectual power, and to that, too, we are not insensible; but high above all other forms of greatness the earth can offer to us there is the greatness of goodness; and, men and women, he who has not learned to do homage to that—I mean to do it homage when it stands alone with no worldly wealth to commend it and no splendor of intellect to adorn it—he who has not learned that is still among the dust and the sticks and straws of the floor, unmindful of the waiting angel and the proffered crown. However richly adorned life may be, better not be at all than not be good. Do you believe that, you men and women here tonight? Do you believe that?

There are many amongst us who all through the months of the year have been hard at it, acquiring wealth, acquiring knowledge, acquiring power, and when these few days or weeks are past we shall be back at the old tasks with might and with main, and may God grant you the good success which is the just reward of all honest toil. But, in this quiet breathing space in our busy life, when the shop and the desk and the office and the books are for a little while out of sight and out of mind, I want to remind you of what we all know is true, but which it is so easy for all of us to forget. I mean that always better than to be clever or to be rich, or to be famous, is it to be pure, to be holy, to be good. We believe that tonight in God's house. We shall believe it upon our deathbed. God help us that we may believe it tomorrow, always, everywhere.

And yet, that is not all. We have taken two steps, I think, in company. Now, while we take the last step, let no man fall out of line. There passed away from us in England some four or five years ago one who has long seemed to me to have been not only one of the wisest and ripest scholars of his day, but one of the most spiritual and devout men of his generation;

and not long before his death he wrote words which today I like to read over again as though they were his last will and testament to mankind: "The glory and sweet tenderness of Nature, the brightness and joy of days which are now fast ending—in all there is an utter want of what these things can not give. The soul and heart want something yet deeper, something more lovely, something more divine; that which will realize man's ideals, which will complete and fulfil his incompleteness and his helplessness." What is it? What was the one thing still lacking that this grand soul needed? He shall answer for himself: "The real likeness in thought, and will and character, to the goodness of Jesus Christ." There is the point to which I want to lead every honest man and woman here tonight. Not goodness only, but the goodness of Christ. Seek the things that are above, but don't put the whole stop there; seek the things that are above where Christ is. This book does not call us to the search for merely the good and the beautiful and the true. The New Testament does not deal in fine abstractions of this sort. It bids us seek Christ and find all these things in Him. "Look unto Him, all ye ends of the earth, and be ye saved." Brethren, I know no other upward look that can bring with it the upward life. I know a little (forgive me for speaking in the first person) of these things, and I thank God for what love of good books may do to lift a man out of the reach of some of the minor and baser temptations of our life, but I want to testify in the name of God that not one of all of these things combined, nor the strongest convictions that a man can cherish of the supremacy of goodness, can avail to unfasten one finger of the cruel grasp of evil upon man's life. "Canst thou draw out leviathan with a hook?" Dress a man in a new suit of clothes. He is the same man still. You may train and cultivate intellect, and all the seven devils of uncleanness may hold high carnival in his heart. The sprinkling of never so much rosewater will not sweeten the foul places of our life. It is only that Christ possessed life which in the end is the victorious life.

My sermon is done, and I want to draw a bow at a venture.

One never knows in a gathering like this who may have strayed in, and it may be, I can not tell, but it may be that there is just some one here tonight who as he hears words like these thinks, "Well, if these things are so, all my life has been amongst the straws and the dust and the sticks of the floor." Aye, deeper down than that, some one may have got, and it seems to him as if his life had been amongst the very offal and garbage of life. I do not care who you are and how long life and look have been no way but downward. If now, as I speak, you will lift your eyes to the Christ of God, He will set you free, and these poor, sin-stained brows may win and wear the eternal crown. "There is life for a look at the Crucified One. There is life at this moment for thee."

"LEISURE TO EAT"

BY REV. JAMES MURSELL OF LONDON, ENGLAND.

AUGUST 18, 9 A. M.

St. Mark's Gospel, sixth chapter, 31st verse: "And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."

I want by God's grace and blessing to direct your attention to this phrase: "Leisure to eat." Some twelve years ago, early on a summer morning, I heard the present Bishop of Durham, Dr. Moule, speak at a mission service to a company of clergymen and ministers from these words. I have no recollection whatever of what Dr. Moule said on that occasion, but I remember very well the spiritual impression which his words were used by God to leave upon my own life. I had already been taught a little of the importance and necessity of making in a busy life leisure to eat of the bread which cometh down from heaven, but as I left that service I lifted up my heart to God more earnestly than ever in my life before that I

might never be so busy a man, so pressed with many cares of the church, and so many engagements even in His blessed service, as not to be able to find time or to make time, in each day and night in my heart, for leisure to eat His spiritual bread which is convenient for us.

Now, I take it that all of us have come up here in order that we may pause in busy lives, to have a week or ten days of leisure in which we may feed upon the rich things which our God shall spread for us upon His table. May I say in passing that I hope no one will attempt to attend all the meetings in this crowded program, but will be sure that in quiet places in the woods, or on the lake alone in a boat, or in the silence of his own room, with God's Book, God's Word, open—it may be on the bed as one kneels there—he makes leisure for eating bread which is ministered to us in secret, to those who close the door and shut themselves in with the Lord who saith, Come, who blesseth in secret.

In the sixth chapter of St. John we have the record of our Savior feeding the five thousand. He spoke later on on the other side of the lake, deep and wonderful words about Himself as the bread which came down from heaven, and how no man could have the eternal life in him except he ate the flesh and drank the blood of the Son of Man.

The first reference in this sixth chapter of St. Mark is to bodily needs, and it is a beautiful thing to notice that our Lord cares for the smallest of our needs as well as for the largest; but I always feel as I read the words of that 31st verse that the real need that he saw in His disciples' lives was of spiritual food, and so, in the sixth chapter of John He speaks of that spiritual food of which He himself was the sum and substance. I never am surprised as I read the sixth of John that a good many of the people did not quite understand what our Lord meant when He spoke like that to them, and it is very evident from the history of the church that a great many Christian people all through the ages have not understood what He meant in these words, and we see still a strange blindness rests on God's people in relation to those deep and solemn words.

I do not intend to speak of that aspect of the truth this morning. I think the best way of meeting errors is not to discuss and point out where the erroneous element creeps in, but to seek possibly to present the real, full truth of God, and then errors fall away like fading leaves from the trees in autumn time. I suppose, trying to put it into a nutshell as one passes by to another line of thought, that our Lord really means this: that just as the food, of which no doubt we have all partaken this morning, is by the wonderful transmutations of the various physical processes of this "fearfully and wonderfully made" body of ours passing into nerve life and power, into strength for speech and attention for listening, so those who by faith eat of His broken body and drink of His shed blood as the very wine of God, then that Christ thus received into their spiritual being by faith becomes strength whereby temptation is resisted; whereby will power is given to carry out God's plan each day, and so that the life which is "life indeed," shall be lived abundantly in us. You may say, and perhaps justly say, that scarcely makes plain all these things to you; and therefore I desire to point out three things which are not three separate things, but, like the three sides or three aspects of one thing, to which if by God's grace we will open our lives and lovingly and truthfully set about their practice, we shall find without digging deep into any theological mysteries that we do eat of the flesh and drink of the blood of the Lord Jesus Christ:

(1) The practise of His presence. (2) Meditation on His truth. (3) Obedience to His will.

First of all, if you will ask God to teach you by His Holy Spirit to practise His presence, you will find that in so doing you are eating of the bread that is "bread indeed." I dare say you know that this phrase, "the practise of the presence of God," is a classical phrase. It originated with Brother Laurence, a monastery cook, who lived two or three centuries ago. Brother Laurence was converted to God by the sight of a tree which he had seen in the winter and saw again a little later on in the loveliness of its spring foliage; and, as he passed

the tree thus clad in living green, he said to himself, or perhaps as God said to him: "There must be a God to require such a wonderful work as this, and His heart must be full of love and His thoughts of beauty to clothe the bare tree with the loveliness with which he saw it clad"; and that thought, breathed, as it were, from the leaves of that tree by the Spirit of God, led this simple soul into the light of salvation. He was not an educated man, but he desired to yield his life utterly to God, and so he sought entrance into a monastic establishment. And, let me say that, though probably God's uses for such establishments have passed away, in their day and generation they did God's work in the world; kept His Word and truth alive in the lives of men. Brother Laurence became the cook in this monastery. I do not suppose there are any remnants here in America of monasteries, but when you visit such places, and pass through the abbey churchyard, into the ruins of the monastery and among other places, you come into a great square chamber which has been the kitchen. These old monks knew the importance of the kitchen as well as of the church as a part of their establishment. At all events, they came to know this importance as the time went on and the first simplicity vanished; and it was in such a kitchen that Brother Laurence served. In one of his letters he has left on record in his own words: "I tell you that amid all the clutter of the kitchen" (and by that word "clutter" I suppose he means not only the clatter of the dishes, but all the noise of many things), "when several people are calling for several different things at one and the same time, I possess my soul in as perfect recollectedness of God as when I am kneeling in the abbey church at holy communion." It may be that there are kitchens represented in this audience this morning. What a wonderful and beautiful thing it would be if you would but learn, as God can and will teach you, how to possess your soul in as perfect recollectedness of God in a moment when all the dishes are likely to be spoiled as when you are here at Winona, or as when sitting in church and the elements of the Lord's body and blood are being handed around. I do not think

kitchens are the only places where the remembrance of God is apt to forsake one. I fancy there are ministers' studies represented here which are scenes of much confusion. The great Hebrew Abbe Duncan came to Christ through vague pathways, through atheism and pantheism, until at last he reached the light of a personal God and a living Savior. The moment he realized a personal God he felt that he could speak to God. Philippians iv, 6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He said that when he lost a paper in his study he talked to God, and God so quieted and led his heart that he was able to find the paper. I dare say there are ministers here who, when some quotation has been wanted for a sermon, have worried their souls in the search, whereas, if they had just quietly lifted up their hearts to God, in nine cases out of ten He would have shown them where it was. If not, He has known that they wanted that quotation for their own praise rather than for His glory, and so it has been better undiscovered.

To possess your soul in quiet and consciousness of God's presence fills the soul with joy and peace. That has been the practise of God's people from the beginning to our own day. There are words in the 119th Psalm and the 151st verse which I am always saying to myself: "Thou art near, O Lord." That is what that old psalmist used to go about the world saying. In the time of fierce temptation, Oh, Lord; and God's nearness was his strength and his shield. The Lord was a shield unto him, and the uplifter of his head. Or, turn to Philippians, 4th chapter, 5th verse: "The Lord is at hand." A great many people think these words refer to the second coming of our Lord. I do not think that is the best interpretation. I am not uttering simply my own view, but that of the most careful and thoughtful evangelical commentators. In the original, "The Lord is at hand" is almost identical with the Greek translation of the Old Testament words in the 151st verse of the 119th Psalm: "Thou art near, O Lord." So that Paul, writing that letter with the manacle upon his wrist

and the Roman soldier at his side, whispered in his heart, and then wrote by the inspiration of God's Spirit for the instruction and blessing of God's people all through the ages, that there was One nearer than the Roman soldier, and that was the dear Lord whose he was, and whom he served. It is told of the late Charles Haddon Spurgeon that on many an occasion when the social conversation was full and bright, suddenly it would center about God's deepest truths. When an intimate friend asked the reason for this, Mr. Spurgeon said that for years he had made it a rule of his life never to allow a quarter of an hour to pass by without reminding himself consciously that he was in the presence of His Lord. Begin to practise that, and you will find that it will feed your soul with the very body and blood of Jesus Christ. If you say to me, What warrant have you for urging us to begin this practise? let me turn you to God's Word again, to the 28th of Matthew's Gospel, the last clause of its last verse. The words are familiar, but the more blessedly familiar they are the more wonderful and glorious they become: "I am with you alway." I am with you all the days; the bright days and the dark days. Not only the days at Winona, but the days back at the church and in the home when many trials and cares come; in the business where temptations meet you; all day long, and every day, "I am with you." Dare to believe that. Really take Christ at this word of His, "I am with you." Begin to live in the light and blessedness of that word and you will learn the greatest art—art of practising the presence of God.

This leads us on to the second thought, that we shall be fed upon God's Word, upon Christ's life, His body broken and His blood shed for us as the very food of our spiritual being as we meditate upon His Word. Now, of course, that begins with reading the Bible. For I need not say to you that I hold that God's truth is here. This book is the Word of God. I should like to find out, but will not put you to the proof: How many have had a good, square meal this morning, in the quiet of their own rooms, on God's Word? It is a very important thing that we should practise in our lives reading the Bible;

that it should become one of the daily habits of our lives, which, if we fail to practise, we miss just as much as we miss our dinner. Nobody would think, if they could have their dinner, of going without it, and nobody should think, if they could have a quiet time over the reading of His Word, of going without it. There are some Christians who engage to read ten verses of the Bible every day. I have myself gone through a plan, which I need scarcely say was prepared in America—most of these plans were prepared on this side of the Atlantic—of reading the Bible through in a year in my own quiet time. That is all right for beginners. I think we get beyond that. With the open Bible before us we may compare text with text, and use the mind with which God has endowed us; and as we seek to enter, the Spirit will lead us into the real life of the Word. Many people think that the Bible can be read and understood without any thought or exercise of the gifts of the mind that God has given us. You do not think that Thomas Carlyle or your own Emerson can be understood in that way. There are parts here which take great time and thought to get at the kernel. That is the reason I believe in the “Morning Watch.” Then the dew is on the heart and mind, and I like to get at my Bible in the early morning and have a good time with my Master, as He talks with me by the way.

Some one says, “I do that and yet find some of the parts of the Bible very difficult.” I would suggest this plan: In the Book of Psalms we have the word “Selah.” It is a musical term meaning to pause. You might literally translate it, “Stop and think.” “God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.” Stop and think. I sometimes hear Christian people praying that God will bless them, and I am driven to say, “Oh, that they would stop and think!” Because, it may be, that blessing they want may send them a tremendous loss or take away a child. Some people pray that their own hearts may be made glad. Not so, the Psalmist: “God be merciful unto us, and bless us; and cause His face to shine upon us; Selah.” There is but one reason given: “That Thy way may be known upon the earth, Thy

saving health among all nations.” You are to pray that God may bless you; that you are to become a blessing, and His salvation go over the whole wide world.

Turn to the 20th Psalm, third verse: “Remember all thy offerings, and accept thy burnt sacrifice; Selah.” I don’t wonder that the Psalmist said Selah after praying that prayer. God remember all my offerings when the collection plate passed by! God remember my burnt sacrifices! So, I like to read my Selah all the way through the Bible.

Turn to the 1st of Mark. Oh, I so often read this to myself, the 40th verse: “And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean.” As I stop and think, I say, “Oh, Lord, I am that leper; I come to Thee this morning.” I beseech Him, and I kneel down to Him, and say to Him, “If Thou wilt, Thou canst make me clean.” I am certain Thou canst. We read on: “And Jesus moved with compassion.” I am afraid so often when I come into His presence that He will be moved with indignation. “Moved with compassion, put forth His hand, and touched him”—have you ever felt the touch of Christ, the touch of the Spirit of God? And He said, “I will; be thou clean.” And I stop and think, and I dare to believe that I am from then cleansed in the precious blood, cleansed by the consuming fire. “And as soon as He had spoken, immediately the leprosy departed from him.” Stop and think these words to your own life, and they become real and living, and vital to you. That, it seems to me, is the way to read God’s Word.

You say there are parts of it so dry. Yes, I know that. When at college my room-mate and I decided that we would study the Word together; one would read the Bible and offer prayer one day. Students always want to be original, and I was no exception to the rule, so I started on Ezekiel. After a little I said, “Oh, John, this book is so dry that I shall really give it up.” Perhaps you have felt it, but that it was rather heterodox to say it. Well, there is a good deal of heterodoxy about us all, and I gave up Ezekiel. If parts are dry to you it

is because you have not yet claimed the full promise. God's Word is only dry to dry souls, and my soul was as dry as the mountains of Gilboa. I know no drier place sometimes than theological colleges—spiritually dry, I mean. Be humbled if you have found God's Word dry. Read the parts of His Word that reach you now. Read those and reread them, and then don't leave out the bits that are dry. I have read Ezekiel until I have found the springs of living water in it. I would like to see your Bibles at the 53d of Isaiah and at the closing of the Gospels that tell the story of the ascension of our Lord, and see whether these pages are worn and tear-stained. If so, I know you know where the living waters are to be found.

We come to my last point: The practise of the will of God; the obedience to the will of God. I have often heard Mr. Meyer speak of going into the room where two Cambridge students had been sleeping and finding them with lighted candles and open Bibles. When he asked them what they had been doing they said, "Oh, we have been looking over the New Testament to find whether there are any of the Master's commandments and orders we have never observed and have never begun to obey." Did you ever read a page of the New or of the Old Testament to find out what God's will for you is? This book is the revelation of the truth of God and of the will of God. It is a great thing to read the Word with a desire to do the will of God. I have not time to dwell upon this, but I will tell a story which illustrates this point, namely: that if you are determined upon obedience to the will of God, it will cut across some of your habits and loved amusements, and some of your bosom sins. A young girl was with my wife and myself in a small part of a great religious conference about a year ago. She was a noble Christian girl, and during those meetings God spoke to that girl as I hope He will speak to many girls and men and women here. He said, Give up the books and love of reading. She was particularly fond of books; not the light and trashy literature, but of the real, solid, instructive literature, and He said, "Give it all up to Me." She said, "I can't do that; it would be like tearing a bit out of

my flesh." She knew what she ought to do, for this good thing came between her and the best. Instead of the tea-table being spread with deft hands, it would be left unspread. Of course, when bedtime came she was just at the most interesting part, and so smuggled the book away up to bed and read with the gaslight until in the morning she would be all out of sorts and out of gear. So she knew that God really did mean for her to give it up. I never saw a girl in such agony of heart. Only four weeks ago my wife stayed in her home, and she said, "If only you could see that girl's life." The change had been brought about by making the utter surrender to do the will of God. I have sometimes gone home after preaching, and wondered where in the world strength for another sermon was to come from; but after I have taken some nutritious food and have slept I have said, "How food rests one." Dear friends, if you will begin the practise of these few things, asking God to give you His Spirit for the practise of His presence, for meditation on His truth, for obedience to His will, many and many a time you will lift up your heart to Christ and say, "Oh, Christ, how You do feed me, and how You do rest me. Feed me with the food which is food indeed, and rest me with the rest that comes right into my soul. Quiet me with Thy peace."

PASSION FOR SOULS

SERMON BY THE REV. A. J. SMITH, D. D., AUGUST 19.

There are various ways in which we may reach lost souls for Christ. By the preaching of the gospel, by our testimony, by personal work, using the Word of God, the "sword of the Spirit," by prayer, by a consistent life in which Christ is uplifted; but, if there is lacking the element of love the work usually is fruitless. Love reasons with the soul. It goes beyond the intellect and reaches the very depths of the heart.

My thought this morning is not to preach a sermon, but to

take a glance from the Old Testament through the New, to see what we can discover, in the men whom God used, of a passion for souls.

In the prophecy of Nehemiah we read in the first few chapters the story of the man who, with his eyes bathed with tears, was discovered in the presence of the king, and his reasons for his tears given in answer to the king's question were: "My people have wandered from God. My people have neglected God's Book. They have neglected His house, and my city's walls are crumbling, and her gates are broken." I believe that man had a true burden for souls. The burden was so great that it brought the tears to his eyes. If you will turn to Jeremiah, 9th chapter, you will discover the outburst of another soul, filled with a burning, passionate love: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." He had a love in his heart for God's people, and when they sinned it cut him to the quick; aye, it nearly killed him.

There is another man in the Old Testament (Ps. cxix, 136) who said: "Rivers of water run down mine eyes, because they keep not thy law." In his old age the Psalmist had come very near to God. The nearer he had come to his Maker the more he realized God's holiness, the more grief he had for the sin in his own life and the sins in the lives of his people. We might say, by way of parenthesis, dear brother worker, if we are not conscious of sin in our own lives we are not living very near to God. If we are not filled with humiliation and contrition almost constantly we know very little of true communion with God. The Psalmist knew what sin was. He had learned to hate it. God had forgiven him his sins. God had restored him and lifted him up. Then when he looked around him and beheld the sin of the people, tears flowed down his cheeks like rivers.

I wonder, brother pastors, brother evangelists and fellow workers, whether any of us during the last twelve months have beheld a people in sin, in the towns or cities where we

live, and have the tears run down our cheeks like rivers, or have they come at all?

There is another man of the Old Testament, we are told (II Peter ii, 7), whose righteous soul was vexed with the filthy conversation of the wicked. We criticise Lot for going to Sodom to live, but somehow we forget to sympathize with him. It may be that he couldn't have helped it. He may have been married to a woman who had social aspirations. But let us not put all the blame on the woman, and let us sympathize with Lot. In the original the word "vexed" is "worn down." Lot's righteous soul was worn down to a narrow thread, almost to the point of breaking. His agony was so great that he thought he would die because of the wickedness of the people in Sodom. I wonder how many of us have come to that point at which our souls have been hanging on a narrow thread, and we are almost dead with our agony over the sin of the people with whom we live.

In Exodus xxxii, 32, we read of another man in the Old Testament, and of his prayer for the people of Israel when he found them in their wickedness worshiping that molten calf. He went into the presence of God in the mount and said: "Yet now, if Thou wilt forgive their sin—;" Then comes a dash and a semicolon. It is the only incomplete sentence in the scriptures. "Yet now, if Thou wilt forgive their sins—;" Then there was a part of Moses' prayer that never could be expressed in words; the burden of his prayer was so great. I believe he broke down in the middle of his prayer and wept in the presence of Jehovah. Have we truly been so greatly burdened for unsaved men and women living in sin when we have prayed for them that we have been melted into tears and our agony has been so great that we couldn't say a word? I think one of the most sacred times in my life was during the night in a hotel in a town in Iowa ten or twelve years ago. My associate awakened me by his prayer in the middle of the night. This was his prayer: "Oh, dear Jesus, bless this town." I do not know how long he cried in this way, but I think I must have lain awake an hour or more with

the awful hush resting upon me. I wonder if we know what it means to be so burdened for souls that we spend whole nights in agonizing prayer for them.

In Acts xvii, 16, we have a glimpse into the inner life of a man of the New Testament: "Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry." He was waiting there for his companions. The time had not come for the meetings to commence, and he walked about the city; and, seeing the sin of the people, his spirit was stirred within him. If you look up the original you will find it to be "his spirit was sharpened beyond measure." Col. i, 29: "Whereunto I also labor, striving according to his working, which worketh in me mightily." The word there "striving" means agonizing. This spirit of agonizing prayer comes from above. We can not educate ourselves to it; we may receive it. In the second chapter, first verse, we read: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." "Conflict," translated from the Greek, means agony. II Cor. ii, 4: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." In the word "anguish" we have again the thought of agony. Rom. ix, 1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." More literally translated, "torture in my heart." "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Can we honestly say this about the people to whom we minister? If writing a letter to them can we say honestly that we are in continual pain and tortured in our heart because those who are members of the flock are not living right, and those who are members of the congregation and not members of the body of Christ are not living right?

Take another look into the New Testament, and see the

Man of Galilee. Take a glimpse into the Old Testament, and we see Him coming. We hear His voice saying: "The zeal of thine house hath eaten me up." Are we being consumed by that fire burning in us, that passionate burden for God's house and people and for lost souls? Can we stand this morning and look into the face of God and say, Oh, Lord, I am being consumed with a zeal for Thy house? Then as we see Him face to face in the New Testament we hear Him on the side of the mountain overlooking the city, saying: "Oh, Jerusalem! Jerusalem!" Did you ever do that? Did you ever go up upon the hilltop and look down upon the helpless men and women walking to and fro in the streets, and did the tears ever roll down your cheeks? If you have not, I am afraid you are not in close touch with your Master. I am afraid you have not caught His spirit. There is not the element in your soul that will make you an effective winner of souls.

I was standing on the outside of a building in Albany one day with the secretary of the Young Men's Christian Association. It was a magnificent structure. Many millions of dollars had been put into the building. The social features, the athletic, the educational, and the entertainment, were perfect; but, as that secretary stood by my side looking up at that building I heard his voice tremble as he began to speak, using my name: "Brother Smith"—then he hesitated, and I saw the tears start down his face. He said: "I think I would die if I didn't see souls saved in that building." Did you ever look up so at your church? Did you ever say it to yourselves or to any living soul that you would die if you didn't see souls saved? Some years ago in a city in this western country a pastor-evangelist was holding a series of meetings. A woman came in and sat in the back. The noise was so great that she could not hear the speaker's words, and then there was a post between her and the speaker and she could not see his face. That woman was converted in that service, and she told a man who is under this canvas: "Though I could not see his face, nor hear his words, the tone of his voice caught hold upon

my heart." It was the tone of that preacher's voice that led her to Christ. That man said to me some years ago: "Mr. Smith, what you need to make your evangelistic work effective is a sorrow that will well-nigh kill you." He knew because he had had a personal experience. We need something more than a definite call to preach the gospel. We need something more than a training in the academy, the university or the seminary to qualify us for this work. We need something more than the ordaining touch upon our heads to give us the authority we need. We need a heartfelt experience. Listen: Peter was the man chosen to say "Repent" on the day of Pentecost because he knew what repentance was, and our call to repentance will be hollow unless we know what repentance means. Oh, the tears of bitterness that Peter shed because he had caught the eye of the Master. Too many of us have been looking into our libraries, toward our great teachers. We have forgotten to look at Jesus. What we need today is to catch the eye of Jesus, and we will never do it except we are looking His way. We need to keep in close touch with Him until we have caught His mind and His Spirit, and then I believe more and more our ministry will be effective. We will have a burning, passionate love for lost souls for whom we are responsible. There is a woman in this audience who gave me the best text I ever used. She said that for years she had been praying that God would use her in winning souls, and that one morning in family prayers she said she was suddenly impressed with the thought that there had been coming to her house for that year a woman who was not a Christian. Then, she said: "In my reading I came across this verse (I Cor. xv, 34). It is there in the great resurrection chapter, and seems to stand alone: 'Some have not the knowledge of God; I speak this to your shame.'" Literally: to put you to shame. She said: "It was not long before that laundress who had been coming to my house for a year had been led to Christ."

Listen, fellow workers; is God bringing that message to you this morning? Some have not the knowledge of God because we have not given it to them, because we have not loved them

and laid down our lives for them. I leave that text with you: "Some have not the knowledge of God; I speak this to your shame." Can you think of some one you have not loved? Can you think of some one you have never spoken to, who is without the knowledge of God, without a hope in this world? Does God put you to shame this morning? What I say to you I say to myself.

A friend of mine in an eastern city was burdened for a certain man in his congregation. He tried to reach him with logic, with warm entreaties; in every possible way. He said: "I tried to reach him through his family. I talked with his wife about him, and when I failed there I tried to reach him through his children, and when I failed there I said, 'I don't know what more I can do for that man.' One day I was suddenly impressed to go and see him. I said, 'Lord, I have told him all that I know. I have said everything that I could; it will do no good,' and I shook off the impression for a season." He said: "The impression came back again and I knelt down and said, 'Blessed Master, if You send me You must give me the words.' Then I started for his store. He was one of the best friends I had in the town. When I was about half way to the store I was about to go home, when the impression came upon me again. When the merchant saw me he came forward. He held my hand for a season; I tried to speak, but I couldn't say a word. There I stood, I thought, like an idiot, and before I knew it the tears were coursing down my cheeks. I took his hand in both of mine and I just stood there and cried. I thought I was making a fool of myself." He was,— "for Jesus sake." The merchant afterward said: "I have been able to withstand the entreaties of my minister in the pulpit and in private. I have been able to withstand his logic, the pleadings of my wife and children, but there is one thing I could not withstand, and that is the love that that man had for my soul, loving me enough to come into my store and weep in my presence." Brethren, I believe there is the secret of power. Oh, that God would let a baptism of tenderness, yea, a baptism of tears, come upon us; a baptism of love, the like of which we never have known in our lives.

EVANGELISTIC WORK FOR MEN

ADDRESS BY MR. FRED B. SMITH, SECRETARY OF THE INTERNATIONAL Y. M. C. A., AT THE WINONA BIBLE CONFERENCE, AUGUST 19.

I feel that I would be unjust to the work I represent if I failed, as I appear upon this platform, to say that we are not unmindful of the splendid courtesy that is manifested in the invitation to the international committee of our Young Men's Christian Association to be represented on the program. It is only another one of the exceeding kindnesses of Dr. Chapman.

I am asked to speak upon evangelistic work for men, and you will not understand my message unless I explain thus far. For the last fifteen years of my life, nearly, I have been engaged in work almost exclusively for young men. This has called me into contact, not with one class, but with many classes of men; men in shops and factories, men in stores and offices, men upon the railroad, in great student centers. It has been my privilege to preach to the laboring men; to preach to the men in the Rocky Mountain districts, sometimes upon the mountains, and sometimes from three to five thousand feet beneath. Therefore, during these years you will readily grant to me that I have heard many things. I have come to know something of what that great class of men that lies so far away from church life and church activity believes, says and thinks. Therefore the message that I bring to you is one that has been wrought out from coming in contact with this class of men, many of whom are so much alienated from the church. We will think of the theme in two divisions: (1) Evangelistic Work for Men; Its Special Need. (2) Evangelistic Work for Men; Its Peculiar Characteristics.

I mention as the first reason why I believe there is a special and imperative need for evangelistic effort for men the confused religious condition within the church. I have only in a

word to call to your mind the period through which we have been passing. We have been going through a crisis in the history of the church when every evangelical denomination has been thinking over again the old truths of God. There has never been a day that I have been alarmed about the ultimate success of the church, but you know there has been a desperate time going on. We have been trying to write over our creeds, to get back again to the real teaching of the Word of God. We have been putting our beliefs into the fiery furnace to see whether they would stand the test. While that has been going on it may be under the providence of God to lead us to better times, to better thought, to better condition than ever we have possessed; yet I want you to know the reflex influence upon the outer world, upon the lives of young men, has been something terrific. The real character of sin has been taken away from the intellectual thought of the great body of young men. With that has gone our Sabbath. While we have been discussing these questions so delightful to us, to know the real truth, I say to you, America, so far as its young men are concerned, has well-nigh lost its Sabbath. Two Sundays ago in two baseball parks over 34,000 young men paid 50 cents apiece to see the Sunday ball-game. On the same day eleven other baseball games were held, and by a little investigation I learned that not less than 1,000 men were present at any one. On the same day that more than sixty thousand young men saw Sunday baseball over 40,000 young men surged their way to Coney Island to open that place of damnation and vice. With this discussion and confusion we have lost our grip on the solemnity and power of the Christian Sabbath.

We have done more with the Bible. That old King James version (and you will have to be careful or you will misquote me), the old King James version, in the eyes of a certain class of men, is nothing more than an antique piece of Bible bric-a-brac. I heard with my own ears not long since a professor in a theological conference, a man who is a teacher of the things of God, say in a great congregation that that man must be a fool that would bow and listen to the reading of the King

James version of the English Bible. The first revised version lasted but five years, until our ears were tingling for something different. Now we have the American revision, and now have to have the twentieth century Bible written in American "rag-time." I do not want to be misunderstood. I am glad research is going on with that old book. But I call you to account that when you learned the truths of God you learned them from some saint who put her hand upon that Book and said, "Son, that is the Word of God, and the man who disbelieves it is a good man to let alone." I tell you, fearful violence has been done to our Bible. I approached a brainy young student about his obligation to lead a religious life. His answer was that when the church has a Bible it believes and comes out and proclaims its truths, then and not until then would he accept its teachings.

I am not discounting revisions of the Bible. I myself dare not scarce come up to one of these sessions without bringing two versions with me. I welcome revision of the Bible to a certain extent. I was in a service some time ago when a pastor rose to read the scriptures, and as he stood there he said: "I beg the indulgence of this audience as I read the Twenty-third Psalm, and I choose to read it from my own translation." He then read from his own translation for our morning service, and in the combination of that translation and the tone of voice in which he read I could scarcely detect the service from any Latin "Te Deum." This juggling with the Word of God has made the great body of men without the church believe that we ourselves are in doubt about it.

What is going side by side with this? We have come to a time which Josiah Strong in his "Great Awakening" has likened to the reign of law. We have come to a time when the scientific men say they can make a rational law that will explain every religious movement in the world; in the last analysis, that unless a boy is converted just fifteen minutes before he is fifteen years old his hope is gone. And you know how that in literature is growing in the hands of religious teachers and religious men. I think it is well to remember in

that connection that when Jesus was upon earth He dealt with mature adult men.

As though this were not enough, there comes the teaching that we must save communities. We are told now that we need to go out and save communities and redeem society. The first time I heard this I had been at work ten years trying to save men, and here comes a man with a theory that just saves communities and societies and sweeps in whole countries. I went back to the city and I said, I am going to save this town. It is yet, I think, one of the wickedest places on the Mississippi river.

I would that you men of the church might catch a vision of what an influence that is having on the outer men. We need great, mighty movements in evangelistic work in winning men to Christ that we may hurl into its face God's great truth that any man, whether rich or poor, whether in brownstone palace, or thatched-roof cottage; any man, be he red, white or black, eight years old or one hundred and eight, any man has a right to lay hold upon the gift of Jesus Christ in eternal life. I say we need evangelistic movements for men because of that confused condition in our own lives.

We need evangelistic movements, too, because of the growing line of cleavage between the great industrial world and the church of God. I have been told things and seen things in the last five years of which I have said, Oh, if the church of God could know this. In the last ten years more than ever in the history of the church it has happened that the two great classes of men have been growing farther and farther apart. The well-to-do have been placing themselves in a class, and they have been building for themselves their suburban homes and clustering there in safety and peace. The poor have been drifting farther and farther away, and every new church, except the home missionary church, we build where the well-to-do man has gone and built his home, until to-day the man of the great industrial world does not believe the church was intended for him. Some time ago I spoke in seven shops in two days. There were in attendance from 100 to 800 men,

and I asked how many had been at church on the Sunday before. Of these 12,000 men we counted just fifty-two who said they had been at church at all. Then, by some careful questioning, we found that fifty of the fifty-two were Roman Catholics; that we of the Protestant church had exactly two men at our churches on the Sunday before.

Have you been coming in contact with shop and factory men? You will learn with me that practically these men are absolutely absent from churches. I stand here today to tell you that that great body of men do not believe that we believe in our hearts that the church is for them. I shall welcome, oh, how gladly, that day, when the gospel of our Lord shall have been proclaimed to every creature in all the world. That was His command: that it should be proclaimed to all the men in all the world; but, I tell you, Christian Americans, we have a gigantic, a colossal duty on us at home before that shall be accomplished. They are growing farther from us, and we are growing farther from them. I know of nothing that will bring us into such close sympathetic touch as to go to them and proclaim that we believe in them and in a universal bond. We need, then, a special evangelistic campaign for men because of that confused condition in our own lives; and, in the second place, because of the cleavage that is growing between the two classes.

In the third place, we need special evangelistic work because of the insufficiency of the present methods. Since 1893 every evangelical church with the exception of two, the Church of England and the Christian Church, have been decreasing in the annual increase of membership. Do you want to know why? What has happened during that very same period? For the want of anything else to discuss in national councils, our General Assemblies, great conferences and conventions—for the want of anything else to discuss, we have been spending about one-third of the time belittling evangelistic effort. Then it is wondered what is the trouble, and why the masses are not reached. Belittling the very arm of the church that made it possible to reach out.

In addition to that I want to say another thing. The church of Jesus Christ as an organized body has never done one single thing to develop the evangelist. If there is any title that I hope some day to wear with honor in the church of Christ it will be that of the church's evangelist. The dearest friends I have in all the world are evangelists, and men into whose faces I look this afternoon have made me what I am in Christian service. I believe the highest title that any man will ever wear in this world is not that of king, but that under God the highest title is that of the Christian minister as manifested in the pastor. Next in honor to that man is the office of the Christian evangelist. Tell me, what have you done to develop the evangelist by the side of the pastor? These two make one. These two men are dependent upon each other. These two men can never be blessed or prospered in their life work unless they, too, grow side by side. Look at the care the church has given to the ministry. We call that young man aside and talk with him, and when we are convinced that the Word of God is safe in his hands the church puts her hands in holy benediction upon that young man's head; and the church stands there, mighty, triumphant, majestic church, and calls on God to seal that work. How do we elect our evangelists? Go down to the Sunday-school superintendent, the special officers in all departments; but, when we come to the evangelist, he is a self-appointed man. No hands are laid upon his head. No church guides him; but, unprepared, unprayed for, in the most part unaided, that man swings out into the great life of the church, and, what comes to pass? It has come to pass that the very name "evangelist" carries with it a certain odium. The very fact that this man appears ought to be a guaranty for what he is in personal life and for what he believes. I say to you, church of my Lord, hear me: never, never, never will evangelistic work mean what it ought until the church deals with the great question of who the evangelist shall be.

In the next place consider some characteristics that enter into successful effort for young men. Upon the things of which I have spoken I have some confidence. I am willing to jeopard-

ize my good judgment with you about being dogmatic, but upon that which I have come now I am in great doubt and am feeling my way through the maze.

What is the gospel message that will reach young men? In the first place (I am going to say a trite thing), a gospel message to reach young men must be a manly gospel. If I should ask generally, Do you preach a manly gospel; do you give it its true majesty? you would all say, We do. What is the matter? Those we teach, and those to whom we preach have not received it that way. There is something wrong with the way we have been teaching it. Somebody has not had that conception of the gospel. I must be careful, lest I seem to do an unkind or unjust thing to the ladies of this audience, and I want to assure you that no one can stand in the place ahead of me in honoring the Sunday-school work of the Christian woman. I am reminded of that when I remember that in my home, caring for it, there is a Godly saint who spends much of her nights in earnest prayer that God will manifest His power in my work. I am reminded of the sweet Christian influence of two sisters. I am reminded of my earliest prayer that my mother taught me, kneeling in the old home, when she poured out her very soul that God would keep me. If I have to choose to take out of the church all the women or all the men, the men may go. But I have a son fifteen years old blossoming into young manhood. I have observed that the kind of religious teaching that reaches his sisters has but little influence upon him. The other day he said (calling another boy by name), "Mr. So and So's boy isn't going to church or Sunday-school any more." I said, "Why?" "Well," he says, "he has found out there is a mystery in religion, and he is not going any more." Think of it; that fifteen-year-old boy speaking of mystery! That high-school lad had quit the church. I asked my son if he would not call that boy in and let me talk with him. Just week before last I had a talk with him—a clean, handsome, splendid student—and he told me what he had told my own boy. Finally, as he was going away, he said: "Mr. Smith, if Jesus were here now, I presume He

would be"—(shall I say it?)—"pretty much of a hobo." What did it mean? That boy had heard of the "lowly Nazarene," the "humble and meek Jesus"; had heard about that Man without a home. Do you think that that boy, burning with the ambition of all his young years, could be satisfied with this picture? I wonder if in our desire to care for the divinity of our Lord we have not forgotten His colossal magnitude, and His great life? I know I am on dangerous ground, but I speak it. I say to you that in my own presentation of the gospel I want before me Jesus Christ as the great colossal Man, of such mighty intellect that at twelve years He could deal with the learned men in the temple. I want to think of Him as the honored guest in the great social function. I want to think of Jesus Christ as a mighty man; then I think I can inspire young men to respond to that view. I know the care I ought to take here if I should suggest to you two books in addition to the New Testament that you read, and I suggest them because of that very care. One is by Robert Speer, that prince among young men, "The Man Christ Jesus." Then I would suggest as a companion one book by the prince of religious fiction, Horace Bushnell, "The Character of Jesus." It takes a manly gospel, that has something of the masculine power, to appeal to young men. It takes not only that element of masculine power, but it takes as well a heroic gospel. Do you know what I mean? It takes a heroic gospel. I have heard men preach: "Now, you ought to be good; oh, see this beautiful character, this beautiful life. Now you ought to be good; ought to have a good character, and you ought to come into the church, because, maybe, if you do, after a while when you do, you will get to heaven." I believe you can preach that sort of thing until you wear your life out and will not influence men much. In the times when I have made the most heroic appeals to men I have seen the greatest results. The Student Volunteer Movement that has appealed to young men and women has reached the place on both sides of the water of over thirty million young men and women with greater possibilities than any other living thirty million. If

President Roosevelt would telegraph that any danger threatened and there were needed a million young men, these young men would enlist before sundown, many of them longing to die, if need be. It is said that Garibaldi reenforced his ranks by appealing to men to come, and suffer, and starve and die in his army.

I tell you, church of God, our appeal has been too small. The trouble is we are not in a very good position to make a heroic appeal. We are so wedded to the world and the devil ourselves that it is pretty hard. There are the theaters, card-playing, wine-drinking and the like. It would mean a revolution like that of Martin Luther if we attempted to clear up all along the line. If you want to reach men, say to them, "This means the death sentence; are you ready to lay down your life?" This thrills them. It gives some majesty to the appeal. We are not preaching a suave, ethical culture, but a gospel, which when a man enters he enters for life. Oh, that the message to the young men of this country might be so framed.

Another reason for evangelistic work for men is its possibility for fulfilling the ambitions of young men. Mr. Mott says that young men respond to large things. How I pity that poor church that is appealing to a few people to come into the *church*. I talked with a young man about giving his heart to Christ. After thinking it over he said, "Well, this is four times they have been after me to come into the church." I said to him, "Wilfred, I am not discussing that. I believe Christ has a great place for you; isn't it time you laid your life down for that?" He broke down in tears and said, "Mr. Smith, I will do it." He responded to a large and heroic thing.

I think we try to lead up in our endeavors and bring the most important thing last. We need to reach men with the gospel of Jesus Christ. If Dr. Ross hadn't abused me so much yesterday I would have used my old expression, but I can not say "simple" gospel any more. What we need to reach men with is the mighty proclamation of the simple gos-

pel of the Son of God in all its tidal power. I tell you, churchmen, there is an intellectual subtle fad that we are running crazy after. Do not misunderstand me. Oh, how I rejoice in the mighty, powerful men of great intellect who are ours. I am glad God has given to us the greatest intellect in all the world from Mr. Gladstone to where I stand. A young man approached me a few years ago and said he wanted to go into Christian work. He did not seem to have any special ability. Some time after he came back to me and said, "Mr. Smith, I am going into a certain kind of work." Then he said—I remember it well: "I am going in, if need be, to be a fool for Christ's sake." Ten years have rolled by, and I am going now, once a year, to sit at the feet of that man who went into Christian service "to be a fool for Christ's sake." I am going to sit at his feet and learn of the great things of God and of the power of the Holy Spirit. I don't believe we need more wise men from the east, or west; but we need a great body of men who are willing, if need be, to be fools for the sake of Jesus Christ, and the salvation of men.

What is it we need for young men? I can give an illustration which will save time. On the Pacific coast I met a young man from the theological seminary. He took me up to his house that we might have fellowship together in his own home. He was just beginning to preach, and he outlined to me his sermons. First of all he had seven lectures arranged upon Regeneration; all seven of them upon one theme, to define whether repentance preceded regeneration or regeneration preceded repentance. Within a stone's-throw of that young man's home were places, in one of which there were literally acres of young men gambling. What do these men need? They want to know: "Is there a power in heaven or on earth that can save me from such a life as this?" If you have such a gospel as that, if you have, in God's name speak it out. It is *power, power, power* that young men want. I have been living with them for fourteen years. You heard seven of my dearest friends speak until they thrilled our hearts, until some of them couldn't say "Amen" any more for the very fulness

of our hearts. You heard these men as they told how God had saved them. But, oh, where are the acres of men who sat around these men while they were in that life? Where are the acres of young men in cities today who are living the same lives? Oh, my God, may I live to see the day when the great power of the glorious gospel, energized by the Holy Ghost, shall be thrust into the hearts of the men of my congregation. I talked with a young man of my congregation. He called me out and told me his story. Temptation, oh, so vicious; temptation, oh, so terrible; things worse, although he has parents and home, than any man spoke of on that platform. Then, there is that college man. Pulling me close to him in the moonlight, he whispered with almost despairing voice, "Smith, for God's sake, do you believe it can save me?" And I was glad that I could say out of my own experience, although I never—I never—I never—I am afraid to say I never did a good many things, but I do know this: that there has been a transforming power of God that has changed my life from some things that once held me as those men told last night. And I say to you, beloved, in the blessing that God gives me from time to time, about all I am trying to do is to put some words together that shall bring to the hearts of young men that glorious truth that the gospel of Jesus Christ is the power of God unto salvation.

Let us go out with a gospel of power first; a gospel of power that has manifested itself in our own lives. If you would go with a new power, I beg of you, my brother, go out this year and pray, and toil, and work at midday and at midnight until you see some of the mighty works of God, and you will win men to our Lord and Master.

THE DOCTRINES TO BE EMPHASIZED IN EVANGELISTIC MEETINGS

SERMON BY REV. W. E. BIEDERWOLF, AUGUST 19.

I am glad to speak to you a while on this subject because to my mind there is nothing more vital to the cause we represent than a thorough appreciation of the importance of doctrinal preaching, and never a time when that importance needed more to be emphasized than this day in which we live.

People are asking the cause of existing conditions; whether the liberalizing tendency of the pulpit has been the encouragement to skepticism and indifference or whether such skepticism, peculiar to the natural man, augmented by the enlarged demands on faith and the impositions of pseudo-science, and such indifference, the natural outcome of the present strenuous age, have called for a more palatable gospel which the preacher in his man-pleasing weakness has tried to serve. The answer to that question is, "Both, of course." But you know and I know to what deplorable extent the ministry of the past twenty years has given itself to preaching other than the eternal truth of God. While the world has been hungering for the Bread of Life this preacher has just closed an extended series on "Whether man came out of the Garden of Eden or out of a zoological garden." Another has been trying to persuade his people that the thing for them to know is whether Moses did really write the Pentateuch, while yet another is playing for an audience by preaching "Story Sermons from Latest Fiction." Brethren, what men need is Christ, and probably this sin-cursed world is groaning a little more in the night of its agony for the Christ of God than most of us have dared to believe; and that preacher, may God forgive him, who is standing in the pulpit as the voice of God today and substituting for the sweet story of the Bible fascinating mixtures of ethical culture and current opinion, and what the higher critics think, is deceiving himself, denying his God, and giving to a

hungry world a stone for bread. Let it be admitted, however, that none such are here today, yet what we are reaping we must have sown, and if we do not see the marvelous manifestation of the Spirit in the conversion of men today that was witnessed not many decades ago, making all due allowance for other conditions, does it not behoove us to examine carefully the character of our preaching during all these years that have gone?

I have gone from section to section of this country; have sat in the presence of white-haired ministers, and have listened while they told me of the times of refreshing they used to experience; how the laborers would tear their aprons from them and come running from the factory to the house of God; how men who had not bent the knee for fifty years would ask the privilege to pray, and young and old would tremble for their sins and cry out in deep concern, "What must we do?" And I have wondered if one of the reasons why it is not so today is not to be found in the marked contrast between the preaching of then and now; I do not mean in style, for this must change, but in the substance of the message. Brethren, I have no charge to make, but is it not true that in our desire for practical righteousness we have laid too little emphasis upon the trenchant doctrines of the Word? We have been concerned about character building, but we have been guilty of the architectural folly of the professor at the Academy of Lagado. It is startling what some of these university professors do find out. One of them at Ann Arbor has just announced that the soul exists in the spinal column, because a dead frog shook off a piece of paper saturated with acetic acid. But this professor of Lagado, you know, according to Mr. Gulliver, contrived a new method of housebuilding by which he began at the roof and built down to the foundations; and is it any wonder that if in our preaching we have failed to remember what experience must have taught the professor, we find ourselves confronting a generation of people whose Christian character is much like the house that is built on

sand or whose unchristian character is little susceptible to a gospel appeal of any kind?

We are devoutly thankful for the spirit of revival in our midst and the numbers who have come to God, but if these few words have rightly indicated one of the sources from which has come the deplorable condition of the day we dare not expect to reap the full harvest of golden grain until we have gone forth in the coming years to sow the seed that under God must legitimately produce it.

Brethren, the church is being tried in a crucible today. Let it be yours or mine to say that conversion shall not give way to culture; that the grace of God shall not be set aside for the dilettante gospel of "Sweetness and Light," and that the old saving doctrines of the Word which our fathers proclaimed and the Holy Spirit honored in the deep-rooted conviction and sound conversions of the multitudes shall not be neglected, but grasping the truth as God gave it to His apostles, speak it in boldness and in love. And whether men will hear or not, wait the bared arm of Jehovah, which in due time shall be stretched forth to bend the proud will and to bind up the broken and contrite heart.

And now what are the doctrines to be emphasized in evangelistic meetings? Just the doctrines that ought to be proclaimed from every pulpit—the essential doctrines of the Word of God. In every evangelistic series more or less preaching is done that has for its aim the awakening of Christians to a sense of their obligation and privilege as the children of God, and here it is fitting to discuss such subjects as Service, Prayer, The Holy Life and The Holy Spirit. But it is to the services for the unsaved that this topic, I presume, has its main reference; at least we shall so confine it.

Brethren, the only call you or I ever had from God is to make clear and emphatic to the world the message this book contains, and that message is summed up in the doctrine of sin and its divine atonement.

But, to be more specific, we must begin by persuading men that they are sinners exceedingly in the sight of God. The

consciousness of sin and its damning desert has been the torment of every breast, but we have become so highly civilized that our original instincts no longer trouble us. We now know that the thing we used to call sin is nothing more than a microbe—it is hardly polite to call a man a sinner when he is only afflicted with a little atavism; he is the creature of heredity and environment, and what he needs is a new grandfather and better sanitation. And then, no matter in what form his great-grandfather's weakness manifests itself, science has put such a beautiful dress on his worst crimes that no really cultured person would really suspect him to be a sinner. Is he a drunkard? It is not polite to call him so. He is a dipsomaniac. Is he a thief? No; he is only a kleptomaniac. Did he set a house on fire? Don't even call him an incendiary; he is a pyromaniac. Does he delight in nastiness and obscenity? He is only an erotomaniac, and if perchance he murders a man it is due solely to a species of hypnotism, for which a just and merciful God, if there be one, will certainly not hold him accountable. He does hear now and then of some dread thing called sin, from which some people claim to be redeemed, but no matter how wicked a man is he is as good as some church-members; at least, so he says, and will therefore take his chances with the rest; and so he moves along through the world a complacent pilgrim, and if perchance he ever finds himself growing a little nervous he can easily find an appetizing tonic in the sugar-coated gospel of Universalism or any one of a good many other isms which say to his troubled soul, "Be still; it will be all right in the end. So there is no use to worry; business is too pressing anyhow." And what he needs is to have it burned into his soul that in spite of the goodness and forbearance of God, he has been going through this world wilfully committing sin against the God who made him, that what other men are has nothing to do with what he ought to be, and that he might be the most moral man of his place, and still be farther away from the kingdom of God than the meanest profligate that curses the earth with his breath.

Is it not true that the curse of modern evangelism is the

shallowness of impression? People are accepting the gospel invitation seemingly as though it were a personal favor to God to have them do so. There has been no rock-rooted conviction of their own sin. I know it is necessary only that a man should love God, but I do not believe a man will ever come to love God until he appreciates God's love for him, and God's love he will never appreciate until he begins to appreciate the exceeding sinfulness of his own sin from which the loving Father was at such infinite pains to redeem him. Nay, I believe that just in proportion as a man hates sin he will love God. If you have read that little classic Uncle John Vassar, you will remember how in his later days the old man was racked with the most excruciating pain. Sleep departed from his eyes and he could not rest, and in awful agony he would drag the night through, but often during its long hours he was heard to say, "My God, how much better this than sin." He had so come to hate sin that the worst possible disease of the body was infinitely better than the least possible disease of the soul; and I think this is the secret of Paul's mind when almost at the time of death he called himself "the chief of sinners"; not that he was a bigger sinner then than ever before, but that he had so come to appreciate what sin really was that one un-Christlike thought would then cause him more pain than all the grosser sins of his former life.

Without conviction there can be no conversion. To come as did the publican,

*"Smiting upon his troubled breast,
With deep and conscious guilt oppressed,"*

is to come after God's way, and to be favored with His pardon; but, to come feeling that you are not altogether as other men is to come without the conviction of unworthiness, and therefore is to come in vain. What every man needs is first to take a trip to Sinai and then, when told to look away to Calvary, where God's love for him is outpoured in the blood that flowed from the broken body of His own dear Son, he

will know that it was his sin that put him there, his sin that wove the thorns, his sin that struck the nail and his sin that drove the spear into his heart, and then perchance he will make his way to the foot of the cross and out of his own broken and contrite heart will cry :

*“Just as I am and waiting not,
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
Oh, Lamb of God, I come, I come”—*

and then I am encouraged, for I know that God can stamp His image upon him in such a way that it can never be effaced.

II. In the next place the doctrine of sin's deserts must be emphasized. So little reference has the pulpit made to hell during the last two decades that the secular press has come to inquire if the ministry has lost its faith in the doctrine. I fear the church has become strangely susceptible to an influence from the lower world itself—the subtle whisperings of the evil one, that if there is another world it will be all right with us all anyhow, somehow or other, and that God in his great mercy will condone the evil for the sake of the good we may have allowed ourselves to do, and all about us are the divers forms of spiritual speculations to encourage a man in such a belief when once he is inclined toward it. And is it any wonder that we find the church cursed with the chill of indifference and unconcern as long as its members have no burning conviction about that condition of unspeakable awfulness which awaits the soul that has scorned to the end the mercy of God?

“No,” said a young man to the pastor, “I will not join your church; I don't believe in the church or in the Bible.” “But what about your mother and sister?” said he. “Oh, yes,” he answered, “I know they are members, but they don't believe any more than I do, for if they thought I was going to an awful punishment they would be concerned enough to let me know, for I know they love me”; but he said, “They have never said a word, and so far as I know have never shed a tear.”

This is not strange. You have seen it and so have I, and my heart has sunk within me because of it. Without the intense conviction that a soul is lost there will be no concern for its salvation. Michael Angelo shut himself up all night with a corpse that he might gain a true conception of a lifeless body, and what a blessing to this sin-cursed earth it would be if the ministry could pass for a single moment to the confines of the lost world and there see something of the real condition of a lost soul, if such a vision would make us true to our trust as watchmen to warn the wicked from the terror of the Lord.

Some one has asked, "Why should weak but aspiring humanity be frightened with threats of punishment as it toils on and up?" I believe in humanity; I believe humanity is toiling on and up; I believe in being liberal; there is nothing more despicable than bigotry of thought; but I do not fear so much being illiberal as I do being untrue. I do not fear so much being out of date as I do being out of harmony with the abiding Word of God. I do so much believe in improvement, but I want to stand for an unimproved gospel, and the wages of sin is death today just as much as it was when God pronounced His awful sentence at the beginning of time. I have no quarrel with you concerning the nature of the lost world, though I have my belief about that; but that such death is everlasting every candid and careful exegesis of scripture must admit. We are hearing much in these days about the word "eternal" being applied to transitory things. There is in my library, and doubtless in yours, a book called "Eternal Hope." The surprising thing about it, coming from the pen of so eminent an author, is its supreme lack of worthy argument and its supreme superficiality. I find the Greek expression translated "eternal," though applied to some things that are not endless, always means in the classic Greek, in its Hebrew equivalent, and in the New Testament, *endlessness as far as circumstances will admit*. Sin is its own avenger. It is not a threat. It is the warning voice of God's love. A man might as well buckle a lightning rod to his back to keep off the lightning as to go on and sin and not expect sin's lightning to strike him in the

world to come. How are we going to preach the love of God without showing a man in the plainest terms possible the danger of neglecting so great salvation? is a question for those to answer who are trying to do it. I would not be harsh, but loving and kind, and above all else, earnest and true; but, while we have been preaching about everything else under the sun, may God forgive us, so little mention has been made of this awful fact that people have almost forgotten that Jesus said anything about it. Speaking of the Judgment, Paul said: "Knowing, therefore, the terror of the Lord, we persuade men." Probably if our pulpits were filled with Pauls preaching the love of God in warning men to flee from the wrath to come, men would begin to think seriously once more about the meaning of the gospel's invitation. The evangelistic service is the place above all others where this should be so.

III. In the third place, we must not forget the divine remedy for sin which God's love has provided. Preach forgiveness. Preach repentance. Preach faith; but, above all, preach the glorious truth which makes these possible and gives them value. I mean the *cross*, the *atonement* of God's blessed Christ.

In these days of fulcrum salvation, this trying to get a lever under a fellow and pry him into the kingdom of God, it is worth while to ask ourselves the meaning of that stormy scene just outside of Jerusalem's wall. Some of this present-day, earth-devised religiousness purports to save a man in spite of himself, but you can not save even a willing man with a fulcrum; and a religion that begins underneath a man has the wrong working principle. The religion of Christ is the almighty hand of God let down, and the drawing power of the cross lies hidden in the eternal necessity of Christ's atonement for your sin and mine.

Never as in this day has the world been so inclined to doubt and deny the real meaning of the cross. The religious thought of the day is tinctured with rationalism, assuming God's willingness to pardon without any atoning intervention; Christ's crucifixion was merely an exhibition of divine love; it was an

example for the sons of men ; it was the tragic end of a victim of fortune. Such insipid half-truths or whole untruths people are persuading themselves and others to believe. We mention the Atonement as one of the doctrines to be emphasized in evangelistic meetings, not so much because it especially becomes the evangelist to teach the doctrine in its essential verity as a rebuke to the error of the day, for this is equally true for the evangelist and the pastor, but that God always honors the faithful presentation of the cross in the conversion of souls.

I shall always be grateful for a word from one of the staunch preachers of the pure and unadulterated gospel. I had been with the churches for several days, and one evening, in passing from the after-meeting, he took my hand and said, "Just a remark in passing ; preach the cross." In my room I said, Is it possible I have neglected the cross? I had preached on "Decision," "Forsaking Sin," "The Blessing of the Christian Life," "The Joy of the Glorified," "The Misery of the Damned," and these are all properly parts of the preacher's message, but to the Atonement, which is the hub and support around which all these revolve, and which might properly form the theme of an entire series, little reference had been made. I have been grateful for the word and hope I have been benefited by it, for I have come to appreciate as never before from the Word, and from observation, that when a man realizes the enormity of his crime, sees himself utterly undone, and the Son of God bearing his curse away on the cross, as sure as that cross is the divine magnet of God's saving power will its irresistible drawings bring him to its foot in deep contrition for his sin, and there the blessed Spirit of God entering in shall set him free.

IV. This brings me to the last doctrine deserving mention here, which shall be briefly made : that of the new birth. There are too many people today like the lady in Boston whom Uncle John Vassar asked if she were a Christian. She said, "Yes, of course." He said, "Excuse me ; I didn't mean that kind of a Christian ; have you been born again?" "Why, no," she said ; "we have gotten over all that in Boston." To permit a

man for one moment to feel that apart from this second creative act he can make any progress in the spiritual life is to encourage a species of righteousness that will forever exclude him from even seeing the kingdom of God. "One birth, two deaths; two births, one death," some one has said. This truth presented to the unconverted may not receive so great a response as some others we have mentioned or might mention, but it is more that men may be brought to realize their utter dependence on God for the power to do that which pleases Him that this doctrine should be emphasized. The power to do things is determined by birth. You can not train a bird to crawl for the same reason that you can not train a snake to fly; they lack the essential condition; and to see the one or the other doing that for which their birth furnished them no equipment would be at once to conjecture either a change of nature or an added faculty. A man might as well try to think with his foot or to love with his hand as to appreciate the things of God so as to do them without being born from above. The nature which a man gets at the first birth is human; the nature which he gets at the second birth is divine. The one is the Adam nature. The other is the Christ nature; and by no process of education, by no kind of culture, by no course of evolution, can the natural man be made into the spiritual. Regeneration is not from below. It is from above. It is not the Adam life carried up. It is the Christ life brought down, and a man might as well try to lift himself by pulling at his boot-straps as to try to generate within himself the life that will lift him into heaven. And just here is exposed the absolute folly of those whose constant dream it has been to perfect humanity apart from divine power.

We hear a great deal in these days about environment, and who does not thank God for the beautiful parks and modern tenements that have taken the place of the disease and sin-breeding slums? We hear a good deal about "heredity," and who does not realize its potency in creating human conditions? But when a man thinks he can regenerate and rejuvenate his fellow creatures by "getting the bad blood out of his veins and

the sewer gas out of his nostrils," and a dose of ethical culture into his head he is thinking a species of sublimated nonsense which healthier minds have long since relegated to the limbo of exploded fallacy. Let a man refine his life as he will, he can not regenerate it. The doctrine of the "new birth" should be emphasized. Men must be made to know that it is not of themselves, but of God, that eternal life must come; that no more than a dead man can breathe into his body physical life can one spiritually dead breathe into his soul spiritual life; but that helpless and undone, vile and full of sin, he must betake himself to the fountain of life which is the very Christ Himself in the Person of His Holy Spirit springing up within a man to be in him a well of water unto everlasting life.

There are other doctrines to be profitably emphasized. Forgiveness, repentance and faith have already been mentioned. The doctrine of the resurrection is a most helpful and soul-winning truth to present at such a time, but we have dwelt with a purpose on Sin and Hell, and Atonement and Regeneration, not only because they are the essential and most convincing truths, but because more than any others they have been neglected in the immediate past.

I believe the message for the times is "Have faith in God." Faith in His purpose, which is to save the world, and faith in His way of doing it, which is the uplifted cross, the divine atonement for the world's awful sin. I am not expecting the morrow to show us the high noon of God's glory. I am not expecting this next year to show us greater things than this world has ever seen. The seed has been planted. It has been bearing and must bear its legitimate fruit; but already the mountain tops have been gilded with the bright light of a better day. Indeed, its shining herald has started well on the journey through the brightening skies, for what are these plans that are being laid and these efforts put forth for saving lost men, and what are these reports that come from every quarter of churches quickened and men redeemed, what are these but the first fruits of the golden harvest and the foregleams of a better day for the kingdom if you and I will only

believe in God and give ourselves to Him in complete surrender to do His will and preach His truth?

The more I think the more I am impressed with the thought that the coming five years will be big with destiny, and that, therefore, the time just before us is strategic.

God's message is always one of cheer, but the signs of the times speak today of hope. When Napoleon's army crossed the Alps some of his troops grew laggard by the way. He ordered the bands to play, and this aroused a few, but still there were some who toiled on spiritless and forlorn. Then he ordered the music to play the songs of home, thinking the thought of the sunny scenes behind would spur them on. This kindled the enthusiasm of some, but still there were a number among the rest whose lagging was inveterate, and at last the great commander suddenly ordered the trumpets to sound the battle charge. Wild, indeed, was the fire that ran through the hitherto dispirited host. They knew not where the enemy was, nor how they came to thus suddenly fall upon them in the mountain passes. All they knew, and this was enough, was that the clang that went ringing through the mountain solitudes meant war. Do we need any inspiration today? We will find it, not so much in the songs of heaven, nor the sighings for our eternal home, but rather in the stirring trumpet call of the church militant as she goes marching on to victory. Let us then catch step and keep march with the Son of God. Let us go forth with the Word of God, which is the sword of the Spirit, proclaiming its doctrines in all their unadulterated severity, and in all their unspeakable sweetness. Let us give ourselves, one and all, with a passion something like the unselfishness of God and trusting only in the dynamics of His blessed Spirit, toil faithfully on, never resting, never ceasing until we shall see in the clouds the signs of our returning Lord, and our ears shall catch the sound, and our voices join in the song of the apocalyptic vision, when "the kingdoms of this world are become the kingdoms of our Lord and of His Christ," *and He shall reign forever and ever.*

SERMON

BY DR. H. M. WHARTON, AT THE WINONA BIBLE CONFERENCE,
AUGUST 19.

John i, from the 35th verse: "He first findeth his own brother, Simon." He went off immediately to look for his brother and found him. It may be that you and I can not do much ourselves, but we can lead somebody to Christ who can. I take it that that Sunday-school teacher would not have been heard of if he had not gone into the shoe store and found a young shoe clerk and asked if he didn't think he ought to give his heart and life to God, and D. L. Moody said he would, and did. You don't see much that Andrew did here. But "he first findeth his own brother." Mr. Perkins of the great New York Life Insurance Company said to me: "Mr. Wharton, we instruct our agents that when they find a man, never to stop until they get him before the physician." I tell you, brethren, if when we found the sinner we never stopped until we got him before the Great Physician we would see good results. Those of us who go forth soul-winning will see the Lord going before us and preparing the way. In the 11th of Proverbs we read: "He that winneth souls is wise." If we pass through the world not winning souls we shall have missed the very object the Lord has in keeping us here. In the economy of God's grace every soul saved becomes a soul-winner. "He that winneth souls is wise." He is wise for going into that business. First, because he is in a business whose joy and comfort and blessing not only abide with him here, but he is constantly laying up treasures for the world to come. Many of us have had foretastes of that. Therefore, he that winneth souls is wise because his is the very best business so far as returns in this life and the world to come are concerned in which he could embark. In the next place, he is wise because he is doing the very best thing for the person he wins. Furthermore, he is wise because he is doing the very

thing Jesus wants him to be doing. The man that goeth forth to win souls to Christ knows he is doing that for which Jesus Christ gave His life, shed His blood and suffered every sorrow that could be heaped upon him. I take it that if our blessed Lord were standing here this morning and we should say to him, "Lord, what would You rather I would do the rest of my life, strive to reach some great office or achieve some wonderful results in mental effort?" He would say, "Go everywhere, tell everybody that I love them, that I gave My life for them, that I will save them if they will only trust Me."

Again, "He that winneth souls is wise." He has to be wise. Notice in some respects in what this wisdom consists. The word "winneth" signifies a struggle of self-denial, or of intense, earnest effort. It is no easy matter as a rule to win souls to the Lord Jesus. First of all, we must be "wise unto salvation" ourselves. You can never show a soul the way to the cross unless you have been there yourself. Beyond the preparation there must be the desire in your heart to save souls. If you and I do not want to win souls to Christ, there is something wrong somewhere. We will never win souls to Christ until we want to do it. He that winneth souls is wise in his preparation. He will ask for the Spirit. I believe there are three dispensations of the Spirit: (1) The Spirit of the Lord within you in regenerating power. Every child of God has that. (2) The Spirit of God with you as a comforter. Many of God's children have that. Many have not. (3) The Spirit of God upon you for work. Very few of God's children have that. Then in the preparation you must have some knowledge of the Word. You do not need to be a theologian. I think we should know enough of the Word of God to say to a poor lost soul who feels that for him there is no hope, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Andrew didn't know so much, but he knew that he had found Christ.

Above everything, have sympathy. Don't abuse the man who doesn't agree with you; be gentle. Another thing, don't

worry people. It may be, my friend, that you can lead to a certain extent when some one else must take up the work and finish it. I recall a meeting in which Mr. Moody spoke to me of a woman with whom he had been talking, and he said he could not help her beyond one point, and so he wanted me to speak to her. There never was a wiser soul-winner than D. L. Moody. In less than five minutes the woman said, "It is all plain enough." Then, let us remain meek and humble in our work. May God help us in meekness and humility to try to lead souls to Him.

In closing let me say that if you are a soul-winner you will not be bothered about your own salvation. When you are in the midst of peace, such questions do not arise. And you will be as happy as the day is long. There is no joy like the luxury of winning souls to Christ.

REASONS FOR EXPECTING RESULTS

BY THE REV. EDWIN S. STUCKER, AT THE WINONA BIBLE
CONFERENCE, AUGUST 19.

I suppose we ought to consider the results we want before we think of the reasons for expecting them.

I. The results we want. The supreme result we seek is to glorify God. To this end we seek certain results.

(1) *With the Church*—1, reviving among individual members; 2, reclaiming the backslidden; 3, instructing and edifying the saints; 4, enlisting and developing workers.

(2) *With the Community*—1, bring the churches closer together; 2, popular presentation of the gospel; a public restatement of Christian doctrine; 3, create more respect for Christianity and its organizations and workmen; 4, help in every way possible to make life sweeter and better in that city. The "cities" of the Book of Acts were blessed by the coming of the apostolic evangelists.

(3) *With the Unconverted*—1, a conviction of the true nature of sin; 2, a conviction of the true nature of righteousness; 3, a conviction of past and future judgment; 4, lead them to receive Jesus Christ as Savior, Teacher and Lord.

I want to emphasize a phase of work which others do not emphasize, namely: the winning of the young to Jesus Christ, the bringing of the boys and girls early in life to see in Jesus their Savior, their Teacher and their Lord. I am afraid that we ministers do not work enough a generation ahead. This is among the results we ought to seek. I do believe in reaching men. Last winter, in the shops I preached at noon. Many a time I preached at midnight. I do want to say that you can reach twenty boys while you reach one man.

We do not want to belittle the pastors or the churches, or in any way hinder their work. Results may be temporary or permanent. They may be immediate or future. They may be chiefly with the church, or they may be chiefly with the unconverted. Special services will not bring in every case the same results, nor were they in God's plan intended to do so. And whatever the results may be, I repeat it that we must never injure the good name of a pastor, or church, or in the least degree hinder the progress of the steady work of God in that place. I recall one city where a "great meeting" was held. Hundreds came into the churches, so the report ran. But within one year every pastor had resigned and left town and every church was well-nigh dead. Such results we do not want. But I take it that I am expected to speak especially of the reasons for expecting results, in finding the lost and bringing them to Christ, and into the kingdom of God.

II. Speaking broadly and fundamentally we must consider:

1. The love of God for souls. I would count much on that. "We have known and believed the love that God hath to us." "The Spirit maketh intercession with groanings that can not be uttered." When Nansen tried to measure the depths of the northern ocean he let down the cable, drew it up and found it hadn't touched the bottom. He made a note in the book. The next day a longer cable was let down, and

the note in the note-book was "Deeper than that." He then let down the longest cable he could possibly get together, and it failed to touch the bottom. He wrote in his note-book: "Do not know how deep the ocean is, except that it is deeper than that." You may measure all the loves you know anything about, then take them as standards by which to measure the depth and height and length and breadth of the love of God in Christ Jesus, and you will only have to write, "Deeper than that, deeper than that."

*"Could we with ink the ocean fill,
And were the skies of parchment made,
And every twig on earth a quill,
And every man a scribe by trade;
To write the love of God
Would drain the ocean dry.
Nor could the scroll
Contain the whole
Tho' stretched from sky to sky."*

Every person who has lost a child knows the passionate yearning that fills his soul. My first great reason for expecting results is that my God loves men and is looking for them. See the twofold vision which come before the soul of Jesus as the Greeks inquired for Him. He saw the great outlying world to be reached, but He saw also the cross that stood between Him and the world. He looked up and said, "What shall I say? Father, save me from this hour: but for this cause came I unto this hour."

2. The Word of God. The old Book is still here. Kingdoms, thrones may pass away, generations may go down to the valley of death, customs change, languages alter, but so long as earth shall last the precepts of that old Book shall continue among men. Its presence is a great encouragement. Its power as the "sword of the Spirit" has been abundantly tested. Its promise to the earnest, honest, loving soul-winner should make us all hope for results. God will use His Word. It is

His "power unto salvation." Yes, because of the presence, the power, the promises of this Book of God we may expect results.

3. The Spirit of God. This is the largest place in Christianity, that which distinguishes Christianity from all other religions. Christianity is the only religion, the Founder and Teacher of which is always with His disciples in every land, in every age. I wish you could go through the New Testament and hunt out the two hundred and more places where the Spirit is referred to by name. It is His mission to instruct and edify the children of God—to convince the world of sin, of righteousness and of judgment. It is His to create men anew in the spiritual and eternal life of God in Christ Jesus. Our ability may be but little. He can and will use us. He is in the world (1) to persuade man of sin because he believes not on Jesus. (2) To persuade him of righteousness because Jesus has been declared by His resurrection to be the Son of God with power and has taken His seat at the right hand of God. (3) The spirit is to convince the sinner of judgment past and future.

4. The Church of God. It is of the utmost importance that, having considered the love of God, the Word of God, and the Spirit of God, we now consider the Church of God; for, we may believe in and know God's love, His Word, and His Spirit, but if the church is not prepared we may not expect great results, at least, among the unsaved. Too often we forget how God is limited in us. We must furnish Him the incarnation. We must live for Him, love for Him, and do the talking for Him. God must do the "greater works" through us. He has made no other plan. One writer has imagined Jesus' return to Heaven, and saying that just a few have been converted. To the question of surprise why He is back, He answers, "I have left Peter, and James, and John, and Andrew and Paul there. They are to take up the work, and greater work shall they do, because there are more of them; they can go to more places and will be less hindered than I have been." And the angel said with astonishment, as he saw the sub-

limity of His faith in man, "Suppose they don't do it?" Jesus' reply was, "I have made no other plan. I have made no other plan." Oh, Church of God, He has made no other plan. We are the successors of Jesus Christ so far as incarnation is concerned. We must be prepared. We are not simply instruments. We are agents. We can refuse if we will and thwart God's plan, or we can obey and make a success of His work. There are three agents in the conversion of every soul: God, the sinner, and some disciple. The disciple is an agent, not an instrument. Dear man and woman of God, you can will to stay the progress of the Almighty, or you can will to co-operate with Him and let Him make progress.

5. The Man of God. I add this word more, as God always has His leaders. He wants generals who will call the people to battle for the King. The Spirit of God clothes Himself with such men as Moses, Joshua, or Gideon.

The man of God must be full of the love, and Word, and Spirit of God, and be the leader in the Church of God. Oh, brother servants of Jesus, let us get right ourselves. What a time and place to do it! Let us, in whole-hearted consecration, give Him whatever we have just now. May He find us faithful when He comes, each day doing well our own part, glorifying Him; for after all, if we do this, there will be no question about results.

HOW I STUDY MY BIBLE

REV. JAMES E. ROGERS, SPRINGFIELD, ILL.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of Hosts." (Jer. xv, 16.) Bible study naturally falls into two parts—one dealing with questions *about* the sacred books of scripture, the other dealing directly with the words of God. We are concerned now simply with the latter part and are to look into one man's way of

studying the Bible. It is then primarily a word study, and the words studied are God's, not man's. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." (Ps. xii, 6.) This purity is the essential nature of His words and they produce purity in those who find and eat them. "The entrance of Thy words giveth light; it giveth understanding unto the simple." (Ps. cxix, 130.) John xv, 3; xvii, 17: "Now ye are clean through the word which I have spoken unto you." "Sanctify them through thy truth; Thy word is truth."

Two things in Bible study are required. (1) To find the words; (2) to eat them. The result is natural—joy and rejoicing of heart. The process is that of food, exercise, growth.

I. FINDING THE WORDS. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John v, 39.) This is the direction of Christ, our Lord. Paul also emphasizes the same need to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. ii, 15.) As to *time* and *manner*, two words express to us the mind of the Spirit for Bible study. *Daily* and *diligently* are the words. "They searched the scriptures daily." (Acts xvii, 11.) Herein lay the Berean nobility of Christian culture. The diligence is set forth in Proverbs ii, 1-5. Dwell on the words "receive," "hide," "incline," "apply," "cry," "lift up the voice," "seek as for silver," "search as for hid treasures." This is the attitude of soul towards the word of God; and such appetite always finds and feeds upon the sincere milk of the word, the cream of which is at the bottom; not on the surface, as in natural milk. The individual words are to be searched out in all the passages where they occur. To this task bring all your knowledge of language and ability to analyze words, especially your knowledge of Hebrew and Greek, the original tongues of the sacred books. Bring also a devout and trusting spirit, willing to sit with Mary at Jesus' feet to hear His words. (Ps. xxv, 9; Heb. xi, 4; Luke x, 39.) But with all, be sure to depend wholly upon the Holy Spirit

to direct and teach His own words and to lead into all truth. (John xvi, 7-14; I Cor. ii, 13, 14.) The work of the Divine Spirit, in part at least, is to teach us words, and these words are always spirit and life—living and powerful. (Heb. iv, 12.) With this threefold equipment, let the study be daily, a delight. “I rejoice at Thy word, as one that findeth great spoil” (Ps. cxix, 162); and soon God’s Spirit will lead us where we can truthfully say, “I have esteemed the words of His mouth more than my necessary food.” (Job xxiii, 12.) The best time in the day is doubtless the morning (Isa. l, 4. 5); but the hungry soul finds relish all the day and night in the words of God. A few illustrative examples of what one may find will help to make clear this plea for word study in the Bible:

1. *The term sheeny applied in derision to Jews.* I found in my Hebrew Bible this very word threatened as an epithet of reproach to Israel in case of their turning away from God. Moses by the Spirit of God prophesied that the Jews would be an astonishment, a proverb and *sheeny*—byword among all nations. (Dt. xxviii, 37.) God repeated the same warning by Solomon (I Kings ix, 7; II Chron. vii, 20), and again by Jeremiah xxiv, 9. This threefold cord is strong to show that God is true to His word with exact fidelity; *so strikingly so* that today, after thirty-four centuries, the urchin on our streets has on his lips God’s own word of reproach for a Hebrew race.

2. *Three Great Words, Creation, Providence, Grace.* The first verse of the Bible is Creation, the middle is Providence (Ps. cxviii, 8), and the last is Grace. All through these three great characteristics of God are found. They are grouped into one chapter, the 8th of Romans, the first verse of which is Creation (II Cor. v, 17); the 28th is Providence and the closing is Grace. This beautiful chapter begins with “No condemnation,” closes with “no separation,” and between, “all things working together for good to the called of God.” The Spirit condenses all this into one single verse (Ps. lxxxiv, 11). God, a sun to guide, a shield to protect, gives grace and glory. The root is grace, the flower is glory, nourished and beautified

by the genial warmth of the sun, and all the way, from start to finish, "no good withhold." God is origin, guide and end of all. All our springs are in Him. (Ps. lxxxvii, 7.)

3. *The prophetic word branch applied to the Messiah.* The branch, as king, our righteousness (Jer. xxiii, 5, 6); the branch, as servant (Zech. iii, 8); the branch, as man, building God's temple (Zech. vi, 12); the branch, as Jehovah, beautiful and glorious (Isa. iv, 2). This one word in Hebrew, traced in all its forms, led me to Christ as set forth by the four evangelists, in His fourfold fulness as my King, my Helper, my Brother-Man, and my Lord, all of which is symbolized in Rev. iv, 7.

4. *The Anointed Ones.* I found in my Greek that *Christ* is the *Anointed*, from a verb that means to anoint with the *hand*. Tracing it in all the New Testament Greek, I met the verb five times, four of them applied to Christ (Luke iv, 18; Acts iv, 27; x, 38, and Heb. i, 9), and one applied to Christians (II Cor. i, 21). See also, I John ii, 20, 27, where the kindred noun is found. I saw as never before that *Christ* was a term expressive of a *certain and definite enduement of the Holy Spirit* (Mt. iii, 16), and I concluded that to be a *Christian* required the same spiritual enduement, as definite in time and place as the baptism of Jesus at the Jordan. I further saw that birth by the Spirit for life is one thing (Luke i, 35) and that baptism by the Spirit for service is another and subsequent thing. (John i, 33.) This is clear in the history of Christ, and it must be a reality in every Christian who would be not only a child of God (John iii, 3, 5), but also a worker together with God. (Acts i, 8; ii, 38; x, 44; xix, 1-6.) The *Christ* and the *Christian* are both and equally born and filled of the Spirit for sonship and service.

5. *The Earnest of the Spirit.* Another word I found three times in Paul's writings (II Cor. i, 22; v, 5, and Eph. i, 14)—*earnest*. What does it mean? To begin with, it is Hebrew, and not Greek. The Hebrew, Greek and Latin lexicons say it is a "commercial term passing from the Phœnicians into Latin and Greek." In the Bible, however, there is no com-

merce about it; neither is it "pledge money." In the Old Testament Hebrew it is found three times in one passage (Gen. xxxviii, 17, 18, 20). Here it is a pledge of a man to a woman to whom he owed the services of a husband, and it consisted of his signet, his bracelets and his staff. It is not pledge money, but a pledge of faithfulness in a conjugal relation. So the word passed into ecclesiastical and modern Greek in verbal form, meaning to *espouse*, as at Mt. i, 18, in modern Greek. The word *earnest*, then, is the pledge of *espousal* given by the bridegroom to the bride, that the marriage will be consummated, as with us the engagement ring. In the New Testament Christ is bridegroom, the church is bride and the Holy Spirit is the pledge given by Christ that the blessed union will be consummated by and by at the marriage supper of the Lamb. Hence the Christian, or the church, without the Holy Spirit, is like an espoused woman without the pledge of the engagement ring. Like Judah of old, the Heavenly Bridegroom has given us His signet, by which we are sealed; His bracelets, by which the protection of His everlasting arms is pledged, and His staff, by which our support is assured. So I have the Spirit not only for sonship and service, but for divine comfort and assurance that I shall be called to the marriage supper of the Lamb. (Rev. xix, 9.) "*Grieve not the Holy Spirit of God.*" (Eph. iv, 30.)

6. *The Gospel Hindered.* Paul writes: "Lest we should hinder the gospel of Christ." (I Cor. ix, 12.) The revision reads: "That we may cause no hindrance to the gospel of Christ." He uses a noun here, the verb of which occurs five times. (Acts xxiv, 4; Rom. xv, 22; Gal. v, 7; I Thes. iii, 18; I Pet. iii, 7.) The Greek means *to cut into*, and refers to a common form of military operation in the olden time, when the plain before an advancing army was cut up with ditches to be filled with water to impede the march. Xenophon, in the "*Anabasis*," gives illustrations of this method of warfare against the Greeks in Mesopotamia. Now we read, "That the word of the Lord may have free course" (II Thes. iii, 1). This is the basis for the figure. The gospel has a mission—to ditch

its course is to hinder it. So Rom. xv, 22—Paul's way was ditched so he did not get to them. In I Thes. iii, 18, he says: "Satan ditched my way to you." In Gal. v, 7, he wrote: "Ye did run well; who ditched your way that ye should not obey?" Peter exhorts husbands so to deal with their wives that their prayers be not ditched. This is a strong figure of speech and enables us to understand why the progress of the gospel is so slow. There are too many unbridged ditches. Paul declared: "We suffer all things that we may not make any ditch for the gospel of Christ." Beloved, are we like minded so to suffer, to keep the gospel out of the ditch?

II. EATING THE WORDS OF GOD. This is the second essential of Bible study. It denotes a personal appropriation of the words found. "The good ground hearers" heard the word with understanding, received the word and kept it. (Mt. xiii, 23; Mark iv, 10; Luke viii, 15.) To do these three things, to understand, to receive, to keep the Word, is the source of fruitage and a wellspring of joy. In every bosom there is a cross and also a crown. There are, likewise, in every bosom two who claim the supreme lordship of the individual life; the one is *self*, the other is the *Lord of Glory*. When self wears the crown the Christ is on the cross, but when by the Holy Spirit we "crown Him Lord of all," then the self is crucified. Jesus had this in mind when He said unto them all, "If any one wills to come after Me now, let him once for all deny himself; and let him, according to the day, once for all take his cross; and, let him be following Me." (Luke ix, 23—Greek.) The tense, the aorist, denotes a definite, complete act, *once for all*, in the verbs "deny" and "take," while in "follow" it is present to denote continuous, oft-repeated action.

The Word is sometimes sweet on the lips, but bitter in the digestive process, as in the vision of John (Rev. x, 1-10); yet it is to be esteemed in spiritual affairs more than one's necessary food. (Job xxiii, 12.)

To sit with Mary at Jesus' feet is the safest place for a child of God. To claim and receive the anointing of I John ii, 20, 27, is to appropriate the promise of Jesus (John xiv, 16, 17,

26; xv, 26; xvi, 7-14). This means the possession of two advocates—*Paracletes*, one here and one there—and it further means power with God and with man.

REAL POWER

SERMON BY THE REV. DR. L. W. MUNHALL.

AUGUST 17, 4 P. M.

Zechariah iv, 6: "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

At the time these words were uttered there was spiritual declension in Israel. Jerusalem was a heap of ruins. The people of God were in sore distress and oppression. The enemies of God were numerous and proud and boastful, and the condition was one of great distress. God's ancient people turned their faces heavenward and besought help from Jehovah. God sent them the answer: "Not by might nor by power, but by My Spirit." They received the truth with unquestioning faith and under the divine guidance they went forward. Their enemies were discomfited and driven from out the land. Jerusalem arose and unprecedented prosperity came to her and she realized to the utmost the truthfulness of God's message.

I have no doubt that as we look about us and take note of the spiritual declension throughout the churches, how few there are who are being brought to a knowledge of the truth, how we seem throughout the broad sweep of all the denominations scarcely to be holding our own; it must lead each of us who loves the Lord and the church which is so near and dear to us to such examination of ourselves and humiliation before God as will lead us to seek His help; for without it matters will grow worse and worse. If only this meeting this afternoon shall lead us one and all to humble ourselves before God and to look to Him for divine help and His abiding presence to guide.

us in all our work, then we shall speedily see the church looking forth "comely as Jerusalem, terrible as an army with banners." God grant there may go out from Winona that which shall kindle fires throughout this broad dominion, that shall burn and glow to the consuming of sin in the church and to the reviving of those who are cold and formal and dead. Then the problem of how we are to reach the unsaved and win them to Christ will be very easily answered.

Let me point out to you some things proving that it is "not by might, nor by power, but by My Spirit," in one's own personal spiritual salvation from spiritual death. The Master said, "The flesh profiteth nothing, but it is the spirit that quickeneth. The words that I speak unto you, they are spirit and they are life." The quickening of a dead soul is God's supreme work, and He alone has creative power, and therefore He alone can save men. I happened once to be on a pier when a great excitement arose. A man had been pushed off the edge of the pier, and, falling into the water, came nearly being drowned. All the while he was struggling in the water there stood by a sailor complacently watching him. By and by, the man's strength being exhausted, he relaxed and began to sink, when instantly the sailor jumped in and brought him quickly to the surface. He was brought onto the dock and restoratives applied. The sailor, dripping from his plunge, stood watching. Some one said to him, "Why didn't you pitch in sooner?" "Well," said the sailor, "if I had tried to save him while he was trying to save himself I could have done nothing with him. I could only do anything with him when he stopped trying to save himself." We, here in this audience, will never know anything of God's quickening power until we have relinquished the energy of the flesh.

We are taught also of the Word of God that of ourselves we can not be fruitful. In the 15th of John we read, "I am the vine, ye are the branches; without me ye can do nothing." If you go into the vineyards now you will not find fruit upon the vine, but upon the branches; but the branch must abide in the vine, for from it comes its life and strength. If we

abide in Him who is the life and the light of men we have from Him the strength necessary to bear fruit to His praise, but if there is sin in the heart, unconfessed and unforgiven, it is an inseparable barrier, and thus we are out of fellowship and can not bear fruit. This is an explanation of the barrenness of many lives in the church. If there are any such here, may he or she repent, do their first works and get back into fellowship with Him, for it is our glorious privilege to enjoy unhindered fellowship with God and His Son by His Spirit.

It is not possible to do good works except as God works through us. Phil. ii, 12: "Work out your own salvation with fear and trembling." I am an evolutionist. Not one of those evolutionists that believe that their ancestors were monads, or jellyfish or protoplasmic germs; I have too much pride of ancestry to accept any such theory, and I live in Germantown, Philadelphia, though I used to live in Indiana; but I believe in that evolution that belongs not only to correct science, but that is according to the plain teaching of the Word of God. You only get half of the truth when you lay too much stress upon working out your own salvation. I am an involutionist before I am an evolutionist. Since, therefore, only He who inhabiteth eternity has creative power, it is not possible for us to work out what God has not first worked in.

You have noticed the meaning of the word flesh: "The natural man profiteth nothing." "Without Me, ye can do nothing." That is God's own judgment of what is possible to us of ourselves. Consequently, "It is not by might, nor by power, but by My Spirit."

For the practical teaching of my text turn to two or three passages that will point out our responsibility. In the 24th of Luke and the 49th verse Jesus said to His sorrowing disciples as He was about to ascend from them: "Tarry ye in the city of Jerusalem until ye be indued with power from on high." After the Savior ascended the disciples returned to Jerusalem with great joy. That which two men in white apparel told them gave them great joy. They tarried ten days, waiting upon God in prayer for the bestowment of the promise of the

fathers, making haste rather slowly ; but it was haste, for as the result of the very first sermon three thousand souls were saved. Unless we, as ambassadors of Jesus Christ, shall be clothed with like power, it will take three thousand sermons to convert one man, and then he will backslide before Christmas if he started in now. "It is not by might nor by power, but by My Spirit, saith the Lord of Hosts." The next day they must have had five thousand, and as usually there are one woman and three children with each man, they must have had twenty-three thousand converts as the result of two days' service of Him upon whom they had waited for ten days in earnest prayer.

But, you say, that was Pentecost, and that it was peculiar. In some things, perhaps, but in spiritual things not at all. We see the manifestation of God's power four years after in the house of Cornelius, and later in the church at Ephesus, when, as Paul laid his hands upon believers, the Holy Spirit fell upon them. If these disciples and apostles of our Lord who waited personally upon His ministry and were eye-witnesses of His mighty works were not competent for testimony and service until they received this indument of power, it is evident that we go to war with our own churches if we wait not upon God. Joel ii, 28: "And it shall come to pass afterward that I will pour out My Spirit upon all flesh." Peter quoted this prophecy in his sermon that followed the fulfilment of the promise. We are told in the 7th of John that Jesus said, "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." This is as certain for the one who believes in this day of our Lord nineteen hundred and two as in the year twenty-nine, thirty-three, thirty-seven and fifty-one ; just as certainly for the church of God in America as for the church of God in Jerusalem, Samaria, Cæsarea and Ephesus. Since this gift of the Divine Spirit was an absolute necessity for the work of that early church it becomes an absolute necessity for us. If we would so humble ourselves before God that He would clothe us with power even as He did the believers and disciples of that early church, I am sure that the one

thing above all that we wish for the church, which we surely love by every throb of our heart, will be speedily fulfilled to us. We shall then see such a time of revival and awakening as we have never even dreamed of or hoped for.

In II Kings i, 15, we see how we are to have this promise. You may depend upon it that if you have received the Spirit according to the promise to the fathers that your neighbors will find it out without your saying very much about it. The word "Gilgal" means circle. When the children of Israel came back the rite of circumcision was restored. Jesus Christ was typified by Elijah. Elisha is the type of the believer. Jesus Christ once met you and rolled away your reproach. In the church with which I am connected there are a great many Gilgal saints. They grow eloquent and happy, but they have never fully tested God's power with men. You can stop at Gilgal all the days of your earthly life. I hope you will not. If you are still a Gilgal saint, come with your Divine Master down to Bethel. Here is where Jacob stayed for the night with but a stone for his pillow and where he saw the glory of the heavenlies. Here sometimes you find some Bethel saints who are dreaming. They say, "Did we not have our sins rolled away? Let us stop here now and have a good time thinking about our inheritance." We have such in our own church at home. They tell us of when they were converted—and isn't it good to think about? I don't often get time to think about it, but I do once in a while sit down at Bethel and look aloft. But, we are God's workmanship unto good works. You can stop here if you want; I hope you have more sense. We will go down to Jericho. The palm spreads its shade inviting to rest, and here you find a good many saints taking it coolly under the palms of Jericho. They say, "We will just stop here and get sanctified and not worry and fret; it is just as good as heaven." It is a good thing to stop for a little time under the palms of Jericho, but how anybody can spend all their years under the palms of Jericho while the multitudes are going down to death and judgment just below is more than I can understand, except that they have not gone as far as the

Lord would have them go. I hope you will go farther on until you come to the Jordan. The word "Jordan" means death and judgment. Thanks be unto God that His Son was delivered for our offenses and raised for our justification. He became by His death and passion the end of the law for righteousness to every one that believes. Billows of death and judgment rolled over Him that they might not roll over any believing soul. It is for you to reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ the Lord. Our place is beyond Jordan, on resurrection ground. Until you get there you will never be able to receive this promise of the fathers. Oh, that all these delightful people, pastors and people, representing these many communities and churches, were all beyond Jordan today that we might have such a vision that would bring us unto the obedience of Christ.

God recognizes our volition in the matter. He has not promised to do any of these things except in answer to the prayer of faith; just as certainly to you and to me as to the apostles and believers.

As we are beyond Jordan I trust we desire a double portion of His Spirit. The record tells us that Elisha performed twice as many miracles as Elijah. From that standpoint he received a double portion of the Spirit of his Master. Jesus said (John xiv, 12): "Greater works than these shall he do; because I go unto My Father." The immeasurable possibilities of the weakest saint wholly given to God has never been estimated. The weakest saint can be used to the turning and overturning of the strongholds of the wicked one. Let us not despise the day of small things, for "It is not by might nor by power, but by My Spirit, saith the Lord of Hosts."

Let us look to God and pray for the fulfilment of this promise, but let our prayer be one of faith, nothing wavering, and then wait upon God, for God has a time to do things as well as a day to do things. Let us not be impatient, for it is good both to patiently wait and to hope.

The need of the church is this indument of power. I thank God for the possessions of the church. I thank God for the

millions of members, though I think we would have a blessed revival if we could turn half of them out. We are not to do that, because tares look so much like wheat, and we are to let them alone until the end of the harvest, when the Lord will deal with them. Do we need any more money? We have got too much money now. The church gets stingier as it gets richer. Do we need any more learning? "God has chosen the weak things to confound the mighty." Do we need any more organizations? I sometimes think we are organized to death. Do we need any more Sunday-schools? No. Any more churches? Half of them are not paid for, and half of them are not full. God has written over all of these the one word "Nothing." All of these together can not convict one sinner or save one repentant, believing soul. God must do that Himself, for "It is not by might nor by power, but by My Spirit." When Job caught a vision of the risen Christ he repented in sackcloth and ashes before God and confessed that he was undone. When Isaiah caught a vision of the risen Christ he said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

What you and I need is a vision by the Spirit's quickening, illuminating power of this mighty cross, which, we have heard, is all sufficient to accomplish all the sovereign and gracious purposes of Jehovah. The darkest picture the world ever saw was Golgotha's cross, and if the seal of death had remained unbroken death would have been an endless sleep. As Elisha looked heavenward to the ascended Elijah, and the disciples on the mount to the risen Lord, so you and I are to look today and remember that He has all power and authority in heaven and in earth. Paul said, "It pleased God to reveal His Son in me." The revelation of the powerful, all glorious, all sufficient Christ in the life of the believer joins him vitally to the throne of God.

Oh, dear friends, today, when I come back to this state where I lived twenty-five years, where my children were born, where my wife was born and where I see some of you whom

I knew in other years; to this state where more than forty years ago I gave my young heart to God; to this state, in almost every nook and corner of which I have preached, and in which thousands under God have been given to me as the fruit of my humble ministry, my heart's great desire, not only for Winona, but for all the churches of this commonwealth, is that they may be so separated unto God that He may clothe all His own with power. Then all this money, all this culture, these churches, will throb with intense spiritual life, and the church will look forth "comely as Jerusalem, terrible as an army with banners." We have enough culture, enough organizations, enough money, enough churches to take this world quickly for God, if only the divine fire could be felt throughout all, for it is "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

THE SONG OF THE LORD

SERMON BY THE REV. JAMES MURSELL OF LONDON, ENGLAND.
AUGUST 17, 6:30 P. M. HILLSIDE.

I want to speak to you this evening from words which are found in the 29th chapter of the second book of Chronicles and in its 27th verse. "When the burnt offering began, the song of the Lord began also." In Romans xii, 1, there is this memorable phrase, "a living sacrifice"; in the third verse of the 40th Psalm we have the words, "a new song." These words are connected with a great revival of religion. And I take it for granted that the reason for our presence here is a longing for a revival of religion in our own hearts, in the churches from which we come and in the land in which we dwell. Religion is never so alive in a man's heart that it may not be made livelier. The hand of God is never so full but that it may not become fuller. There is always a beyond, always something better. I want to speak to you in God's name

in these words as He shall guide me, about revivals of religion and what takes place when they come to pass in the life of a man or of a community. Before Hezekiah came to the throne, there was the very opposite of a revival. The worship of God had been forgotten. The temple of God was closed. God Himself was neglected and despised. But when Hezekiah ascended the throne of his fathers all was changed; the temple was reopened, the offerings reëstablished, and "when the burnt offerings began the song of the Lord began also."

At the very outset we are brought up to the source of burnt offering in spirit and in deed. Self-sacrifice is the human side of the action of which consecration is the divine side. As we yield, God accepts. As we lay ourselves upon the altar the fire of God descends and consumes the sacrifice. Now, I suppose there is a time and a place in which to speak to Christian men and women about the duty of self-sacrifice or of consecration, but I am bound to confess that that time strikes less and less often upon my clock, and that that place grows more and more difficult to my feet. It is as surely our duty to present ourselves as living sacrifices unto God as it is the duty of a pear tree in your garden, or the peach tree, to present you with all the fruit that it can bear. But I believe the way to get a peach tree to present fruit is not to stand in front of it and deliver a homily on the duty of fruit-bearing, but rather so to plant it that the falling of God's sunbeams and the nourishment of God's earth shall compel it to break forth in abundant fruitage. And the way to help Christian men and women to step into the life of full surrender and complete consecration is not to lecture them upon the duty of so doing, but to seek by the grace which is never withheld from those who ask it to so root and ground them in the love of Christ that self-sacrifice and consecration shall become the inevitable and natural though also the supernatural fruit of their innermost life. Consecration is a spiritual fruit just as peaches are a natural fruit. Whenever God revives religion in a life there the sacrifice of a complete surrender is laid upon the altar; the burnt offering is made. Then, in these days as in

the olden times, "when the burnt offering" begins, "the song of the Lord" begins "also."

You will observe that this ancient revival began in the heart of one man. That is where revivals always do begin. One live soul will set on fire a community. We do not have to wait for kings to start a revival of religion. You, whoever you are, may start a revival of religion. You will either start a revival of religion or the opposite of one. If consecration is not the key-note, then desecration is. You are helping either to make the church a valley of dry bones, or else a temple of the living God, where the breath of the Almighty blows like a fresh spring breeze upon the hillside, and the question is, which is it?

But then, behind this human instrument God was at work. God was at work in Hezekiah. He used him as a center, radiating out from him for spiritual good and blessing all the nation. If you are in any vital sense a child of God, it means that God is at work in you, and from you He is working out to influence all those with whom you move and have your being, your brothers and sisters, your fellow laborers. If you really belong to the Lord, fires of spiritual heat are passing from your life to warm hearts that have grown as cold as ice, and rays of spiritual life will flash from your life to illuminate those who have turned back to the hidden things of darkness. In some instances your influence is so real that there is opposition to you. That is one of the proofs that God is really in you and is really using you.

We are not told what Hezekiah was or how he was prepared to become the revivor of his people. He was brought up in an atmosphere averse to anything like warm-hearted and thoroughly consecrated religious training. Nevertheless, the experience must have been there. Perhaps it came to him through his mother, whose name is just mentioned in the history. He must have had some experience which brought him face to face with God and in his presence found fulness of life and of joy. But though the whole history is silent as to the important details of Hezekiah's experience, the gospel is

by no manner of means silent as to the germ from which revivals in these latter days in the dispensation of the Holy Spirit are bound to start at the cross of Christ. There is a living hymn, the chorus of which runs thus: "At the cross, at the cross, where I first saw the light." I don't know how it is with you, but as for me I have never seen the light anywhere else. That is where I first saw it. That is where I expect to see it last, and that is where I am seeing it all the way through. The experience which revives religion, compels consecration and which makes self-sacrifice break through in a song is a vision with a deeper knowledge of and fuller experience of the love which God hath to us in giving His dear Son to be the Savior of us from our sins. If religion has been growing dull of late so that you have been avoiding the altar, it is because you have been keeping away from Calvary more than you ought. Nobody can be dull or dismal with the vision of that eternal love and glorious redemption shining upon him from the cross of Christ. Revivals of religion invariably begin at the cross. Pentecost had its roots in Calvary. It is the vision of the cross that impels every act of consecration. "There is life for a look," we sing. There is more life for more looking. What we want is those who look and look again until the look deepens into a gaze.

Three things, the records of which are written, invariably take place: Temples that have been closed are reopened. The filth that has accumulated is cast out, and offerings and whole burnt offerings are laid upon the altar.

First of all, when God revives religion in a human heart it means the temples that have been closed are reopened. What, says the apostle, have you never realized that your bodies are temples of the Holy Spirit that is in you? If you go back by faith to Calvary it is more than likely you will discover that though a member of a Christian church, and possibly its minister, the temple of your manhood or womanhood has been closed against its rightful Lord. You don't close the door with a slam. Oh, no. It happened almost without your knowing. God's Word became less precious to you. His

will sway your will less gladly. Prayer ceased to charm. His service came to be a task, and the old attractions of pleasure and of popularity and of worldliness began to exercise their old fascination for you, and without actually saying the words, "These be your gods, oh Israel," you closed the temple of your life against your God. "He in the first year of his reign, in the first month, opened the doors of the house of the Lord." That is what you do if by His grace He gives to you tonight a vision of His Son dying for love of you upon the cross. Why, you can't help doing it. The vision of Christ crucified for you carries at the heart of it the experience and necessity of Christ enthroned within you. Once get to believe with a newer and deeper faith than has laid hold upon your life before that Jesus Christ laid down His life for you, and you must fling wide the temple of your life to Him.

And then the temple that has been reopened will have to be cleansed. I am afraid these two things often go together in the temple of a Christian life. There is a girl; she is a Christian, so her life should be a temple radiant with the golden lampstand of devotion to her Lord and fragrant with the incense of surrender. Ah, but if you could get into the secrets of that girl's life, you would find jealousy, evil desires of one sort or another. She is vain and frivolous, and, it may be, even immodest. That is filth in the sanctuary of womanhood. There is a young fellow. He joined the church, and for a time ran well, and his minister was encouraged. A little while ago, instead of coming to such a place as Winona, he went to a seaside resort; let himself go, and come back hard and more indifferent to God than ever in his life. That is filth in the temple of manhood. There is a Christian minister. He leads an important church, as people say, though the word is hateful in the sight of God. He preaches beautiful sermons, his congregations tell him, and he likes to be told those things—and if you could get into that minister's heart you will find a sin there black as night. People do not know about it, but God knows and he knows. You will find longings after popularity and applause, a large income, a more important sphere.

Ah, that is filth in the very heart of a man who should be a white-robed priest in the temple of the Lord. How can that man "carry forth the filthiness"? In London when we go away for our holidays it is astonishing how the dust gathers in our homes. Whether you know that about your homes, I fancy you know something about it in your hearts. When you open the door of your heart, Christ comes in, and His entrance means the expulsion of uncleanness. A living faith means death to sin. Even though it is August, there is a spring cleaning within the soul. The entrance of Christ, the Holy One, means the expulsion of Satan.

Then the temple that had been opened and cleansed had to be sanctified by two offerings, the sin offering and the burnt offering. First there was the sin offering. The sin offering stands for the glorious truth that while we have been members of Christ's church and, it may be, ambassadors of His gospel, we have yielded our members again unto uncleanness and unto iniquity. God for Christ's sake has forgotten and forgiven all our sins. Christ is the eternal offering for sin. He made His soul an offering for sin. When a man turns from what I may venture to call a life of holy Christianity, and finds with horror and self-abasement that though he named the name of God, and was prominent in the life of a Christian church, he allowed all manner of filth to gather in the temple which he has closed against his King; and, when so weakened, he is saved from utter despair by the blessed assurance that God has given him a new start for the sake of the Son of His love. I believe the reason so many people let go their first love and never resolutely set about dealing with the sins that have dominion over them is that they lose all heart and hope. They say, "I have made a failure of my Christian life and I can not make anything else of it." No, you can't, but God can, and if you will let Him draw you by the cords of love to Calvary's cross you will be bound to yield yourselves to the constraint of His gentleness. You will find that the God who had mercy so as to redeem your life from destruction has mercy enough left to redeem that life from

the failure you have made of it since then, and that since Christ is our sin offering He will subdue all our anxieties. He will cast our sins into the depths of His sea. It is out of the mingled agony and the glory of that experience that the burnt offering is made.

In the ancient ritual the sin offering always came first and the burnt offering followed it. It was called the burnt offering because the victim was completely burnt up, and it signified the surrender of the offerer to the uses of his God. That is still the order of the sacrifice of the Christian life. If I think of sacrifices out of relation to my Lord, I say I don't like them. Why should I yield myself so utterly to God? Ah, but I am not called to think of them like that. I am called to think that God takes me by the hand, leads me out to the "green hill far away," and yet not so far away, "without the city wall," where I see the Son of God yield Himself a sacrifice unto God for my sins. What is there left for me to do? I can only cry out, "Lost in wonder, love and praise; oh, Christ, I can keep nothing back from Thee," and hasten back to the altar for sacrifice. If you are making exceptions and reservations, all I can say to you is that you need to be led away again to Calvary, and there with eyes that have been cleansed by tears of penitence behold the love that Christ has to you, and that love like a mighty wave will break down all your reservations and all your exceptions, and you will give yourself to Christ.

And then it was a burnt offering. When a thing is burnt that is an end of it. That is how you and I have to be burnt offerings and living sacrifices. The love of Christ, as Faber says, burns the world out with the swift ease of fire.

There is somebody here saying to himself, "Here is a man come all the way across the Atlantic to tell us the secret of a miserable life." My dear friends, I have just been setting before you the one really truly blessed and happy life. Listen: "When the burnt offering began, then the song of the Lord began also." When the smoke of the sacrifice rose up to the blue heavens a glorious hymn of praise rose from the white-

robed choristers, "with the trumpets, and with the instruments ordained by David, king of Israel," and all the people rejoiced with exceeding joy. My dear friends, it is forever so. The self-sacrifice which is the fruit of asceticism may be a miserable thing, but the consecration which is the completion of the love of God not only makes us sing, but it keeps us singing all our life through with music in our hearts. There may be songs of the world, but they tremble away into minor chords and silences. Angels have sung the song of the Lord. Jesus Himself sang it on the night in which He was betrayed. Paul and Silas were singing it in the darkest dungeon of the Philippian jail. Martyrs have sung it from the flames. So that in modern times history has repeated itself. "When the burnt offering began, then the song of the Lord began also." The men and women who have no burnt offerings are those who have no songs in their lives. There is no life so free as the life of a bound slave of Jesus Christ. There is no life that has lived so much in the everlasting sunshine as that which makes its home beneath the shadow of the cross. It is the men and women who learn the secret of that joy, who in life's bitterest pain still sing the song of the Lord.

So, before I close; first, Christian men and women, there is no such thing as a really Christian life apart from sacrifice and consecration. Until self is sacrificed, self or some fruit of it, not Christ, remains in your life. Tyndale, visiting Thomas Carlyle, found the old man near the end, and, dropping his head upon his shoulder, asked him to give him some message he could remember. "Give yourself royally," the old man said. I think it is no irreverence to fancy that such words might reach us from the lips of Jesus Christ Himself, to give ourselves royally; give all without hesitation. High heaven disdains the nicely calculated less or more. So do you. If you go to a shop for some sweets you don't like to see the man carefully manipulate the scales. You like to see the thing go down with a thud on your side. So does God. He wants you to give yourself wholly to Him. Do it not as a sort of sacrifice that you shrink from but have made up

your mind to do, but as something which you can't keep yourself back from because you have beheld "what manner of love the Father hath bestowed upon" you in giving you His dear Son to be your Savior from your sin. Every man who has that love in him sacrifices himself, even as Christ did, for His sake.

There is a verse at the end of the chapter that says, "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." You have had preparation enough in the last five years of drudgery. Isn't it time for a little surrender? Won't you suddenly decide to have done with worldliness and begin the life of complete consecration here and now? The truth is, what you need is a great revival of religion in your heart. Then you would open wide the temple of your life to Christ. Then the filth of this accumulated sin would be cast out. Then you would take the place upon the altar of burnt offerings. It is not sacrifice that impoverishes us; it is selfishness. It isn't worldliness that makes us sing; it is consecration. There will be sunshine in your soul the day you take your stand upon the altar and consecrate yourself without reserve to Christ. The light that never fails, the sun that never sets, the dayspring from on high dawns on us when we step upon the altar stone of faith and yield ourselves without reserve to Christ. As the birds burst into song at break of day, so from the sacrifice of love a new song bursts to Him who loves us and washes us from our sins in His own blood.

*"Oh, Love that wilt not let me go,
I rest my weary heart on Thee.
I give Thee back the life I owe;
But in Thine ocean depths its flow may fuller,
richer, be.*

*Oh, Joy that strengthens me through pain;
I can not close my heart to Thee.
I trace the rainbow through the rain,
And know the tempests sent, have been that
morn shall tearless be.*

*Oh, Cross that liftest up my head;
 I dare not close my heart to Thee.
 I lay in dust life's glory, dead,
 And from that dust there blossoms red life that
 shall endless be."*

WORK WITH BOYS FROM TEN TO SIXTEEN YEARS OF AGE

ADDRESS DELIVERED AT WINONA LAKE BIBLE CONFERENCE
 BY MRS. M. S. LAMOREAUX.

I have chosen this special topic for our morning's work because it is one of the most serious with which we as Sunday-school workers have to deal. It is serious, first, because we lose the large majority of our boys and girls when they enter this period of life. In a large state convention held in the spring the state primary superintendent said that the primary teachers in one of the large cities of the state became very much concerned as to the whereabouts of the children who graduated from their departments, and so forty of them instituted a search. They found that out of the number of children who had graduated from their departments during the last three years eighty-five per cent. were in no Sunday-school whatever, and the secretary said that from the large correspondence she had had with junior teachers all over the country about this very thing she believed that this per cent. was not far astray from the general average of the children lost.

Not long ago I was in a county Sunday-school convention in Illinois, and a very earnest but discouraged Christian woman came up to me and said, "I have come to this convention for just one thing. Can you suggest any way whereby we can hold on to our boys?" She said: "We have not a single young man or older man in our church or Sunday-school. We can not get hold of them, and our only salvation is, in

some way, to keep the boys from leaving us." I rarely go into a Sunday-school convention where this question does not come up for discussion, "What shall we do to keep our boys?"

Second, we do not win to Christ one-half of the boys and girls whom we send out from the primary department. In the "Outlook" of April 12, 1902, Frederick Lynch says: In Massachusetts, in twenty-five of the big churches with Sunday-schools averaging five hundred pupils there were received into membership by confession hardly more than ten each in 1901. Several churches with Sunday-schools much larger received only from fifteen to twenty. There were churches with schools registering between five hundred and a thousand that received hardly even ten.

I shall not soon forget an experience that occurred last Fourth of July. I had spent the day in one of the suburbs of Chicago and returned to the city in the evening on a street-car that came in from one of the worst districts lying outside of the city. The car was filled with half-drunken young men and women. They sang first one rough song and then another, until finally one of the young men started the hymn, "Nearer My God to Thee," and in an instant it was picked up by all the other occupants of the car. It was the most blasphemous thing that, it seemed to me, I had ever listened to, but under all the torture which that song, in those polluted lips, occasioned was the thought that at some time and in some place those young men and women, whose feet were treading so rapidly the road to destruction, had been under Christian influence and they had not been saved.

Third, because of the great changes, physically, mentally and morally, which come into the life of the boy at this time, and which make him so difficult to understand and so perplexing to deal with. It is the most critical time in all the life. The plastic age is now drawing to a close, and it is growing harder to make an entirely new impression upon the life. The habits are forming and the direction of the life is, in large measure, being established. The boy comes into his heritage from the past at this time. What there is in his blood from the long

line that has preceded him, whether it be good or ill, now makes itself manifest. If the boy has a father and a grandfather who have been men of sterling Christian character, the splendid qualities which existed in them are apt to manifest themselves in a greater or less degree in the boy. And the converse is equally true. If the boy has behind him a record of sin and shame, now is the time when he needs the most anxious and loving watch-care. He makes the ideals now about which he is to shape his life. New feelings and thoughts which have existed before only in germ begin to develop rapidly, and the boy enters upon what is often called "the period of storm and stress." His life is tempest-tossed. Oh, for the wisdom and the grace to lay hold of this life in which the storm is going on and to bring it safely and surely into port. In many cases where there is a failure I do not believe it has occurred because of lack of love, but rather through a lack of understanding this period. We rush in thoughtlessly and confidently to deal with that most mysterious thing called Life, in its most mysterious and critical period, with never a question as to our preparation for dealing with it.

Not long ago I attended a lecture on "Liquid Air," and the operator called a gentleman from the audience to assist him in his experiments. He had previously said that liquid air was the most dangerous explosive known to science and had to be handled with great care. The look of anxiety on this gentleman's face as he approached the platform to assist the professor was evident away back in the audience where I was sitting, and when the glass receptacle into which the professor pumped some of the liquid air exploded in his hands it did not tend to allay his disquietude. As I watched the timid, careful manner in which he handled it all through the hour, just because he felt he did not understand it, I thought to myself that it might be a parable of the way in which a teacher approached a boy's life, at least in the consciousness of the gravity of the work and the feeling that confidence could only come in proportion as one understood the life and how to deal with it.

May I this morning endeavor to introduce you to boy life of this age, perhaps to present a composite picture of the life back of the veil with which a boy seeks to screen his real self from those who approach him at this time?

This period of adolescence begins about the age of twelve or fourteen and extends to about twenty-five. It is a time in which a great change comes over the feelings. It is the time, physically and mentally, of new birth, and it ought to be also the time of spiritual new birth if it has not come into the life before. The altruistic feelings grow very rapidly now. Up to this time the boy has lived principally for himself, for his own enjoyment and advancement; but now the thought takes hold of him that he is not an individual apart from the rest of the world, but that his life has certain relationships to other lives. He sees for the first time, clearly, that no man liveth unto himself, and the thought of a life that is lived for others comes to him with greater force than he has ever known before.

Witness the large number of young men who enlisted in the Spanish war or the greater number of young men, some of them just barely old enough to be admitted to the ranks, who volunteered at the time of the Civil war. This is the time when thoughts of foreign missionary service or of the ministry appeal very strongly to the life. There is no time in which it is so easy to interest a boy in missions or in any kind of philanthropic work as now, and over against this fact there is another: if the time is passed over when these feelings grow so rapidly and can be so easily reached, and they are given nothing upon which to feed, no object which will call forth their active interest and help, they die, and it is almost useless to approach a man late in life with any object which needs his support and arouse his sympathies where these feelings have been neglected in early life.

The social feelings also grow very rapidly and intensely. Indeed, many thoughtful writers on the subject of the boy problem believe that wrapped up in this new strong social life of a boy may be found the key to successful work with him.

Up to this time the boy has been more or less content with the home and the quiet enjoyment that it gives him, but now he wants to break away and get out with the other boys. This leads to the gang spirit and organization which is such a problem in our large cities. It also leads the boy to seek the companionship of his own kind in the saloon or on the street corner after nightfall.

I came across such a suggestive little sentence the other day. I want to pass it on to you: "The way in which a boy's day closes is a prophecy of the way in which his life will end." It is particularly true of a boy at this age. New passions now come into the life which he has never dreamed of before, and because they grow so much more rapidly than his self-control they are often like wild horses that drag him down to death.

A friend of mine who is very much interested in the criminal problem told me, not long ago, as a result of his investigation, that a large part of the inmates of our penitentiaries were young men whose downfall can be traced back of intemperance and evil associates to the birth of the passions.

All the feelings grow more serious as the boy advances in adolescence. During childhood his thoughts were all about the present, only reaching out to the future and to the higher things of life in occasional moments, but now, under the mischievous exterior and the restless inattentive manner, the boy is thinking, and often thinking deeply. As some one has said, through childhood he reaches out horizontally, but in adolescence he begins to reach upward. The thought of God and his relationship to Him, of the future life and his relationship to it, his own life work and what it ought to stand for press in on his heart. He is more susceptible to influence for good and also to influence for evil than at any time before or later on. The teacher who knows this fact, and who is constantly ready to meet the crucial moment when opportunity offers itself to come into the heart life of the boy, will be able to do more for him in that brief time than possibly any one

else has done for him in all his life before. Oh, the bitterness if the opportunity present itself when the teacher is off guard.

Intensity and enthusiasm characterize everything now in which the boy is interested; if that thing can be found, he throws all his life into it. He feels everything more deeply than he ever has before, and he enjoys, moreover, having his feelings stirred. This is one reason why the yellow-backed novel has such a charm for a boy of this age. It appeals to a certain class of feelings and arouses them to the highest pitch of intensity, and the sensation is a pleasurable one.

Another thing which seriously complicates the successful dealing with a boy at this time is the fact that from the open frankness which is usually met with in childhood the nature changes to one of secretiveness. Not long ago we had an entertainment in our church and I sat a few seats behind a boy who is just on the outskirts of this critical age. He was unquestionably a very naughty boy all through the evening's entertainment. I doubt not but there was an added zest to it because he knew that I was just far enough behind him so I could not get at him. The day following I met him in the butcher-shop, and the moment he saw me, before I could speak a word to him, he said, as his bare toe wormed itself around in the sawdust, "I wasn't a very good boy last night, was I?" I assented to the judgment he passed on himself. "Well," he said, "I know I wasn't a good boy. I knew last night I wasn't behaving good," and he went on to give me further details and explanations. As his blue eyes looked so frankly into mine, with such an evident thought of the good-fellowship and freedom there was between us, the heartache would come when I thought of the great change there would come into the life in a very few years, when, instead of a voluntary confession of wrongdoing such as I was listening to, there would come in its place the reserve from which it would be almost impossible to drag a confession of sin. Happy the teacher or the father or mother who has kept the "open sesame" to the heart.

I was in the home of a physician some months ago whom I

shall never forget. He had one son, a boy about nine years of age, and I had not been in the home many hours before I realized the beautiful relationship that existed between the father and the son. At dinner the boy finished earlier than the rest of us and asked permission to be excused to go out in the yard and play for a few minutes before going to school. He slipped down from the table, ran and got his hat, came back and put his arms around his father's neck and kissed him good-by, not in order to return to school, but merely to go out for these few minutes of play. As I left the room I said to the father, "Your son seems to think a great deal of you." Strong man as he was, his eyes grew moist as he said, "Yes, I am trying to keep the boy very close to myself." He said: "There is a time coming when he will need a father, and I want to so hold his confidence and love that when that time comes there will be nothing between us. When I have to go out into the country for a long drive I always send a note to the teacher and ask to have him excused that he may take the drive with me. When I have a difficult surgical operation to perform I have him excused to help me. We play ball together, and I show an interest in the things he cares for." He said: "Up to the present time the boy counts it the greatest joy in his life to be with his father, and I mean to leave nothing undone to have that feeling strengthened against a time of need." I could not refrain from saying, as I looked at him, "I would that I could multiply you and put you into every home in our country where there are boys growing up who need just such a father." But oh, how few homes there are which stand for this beautiful God-intended relationship, and, dear teachers, where the home does not give it God calls on you and me to take the place, as nearly as may be, to hold the key to the boy life and to stand ready to give him help when he comes to his time of need. To some one he will turn. If a strong Christian life has not kept in close relationship with his, it may be that to a life that will forever blight his he will turn with his questioning and his confidence. God help us to be ready.

The boy becomes most conscious of himself in this period. He is conscious of his uncertain voice, of his hands and his feet, of all the bones and muscles in his body. It is the time when he is sure that every one is looking at him and commenting upon him, and he longs to keep in the background. A very earnest young minister came to me once for help about his class of boys. He said that he had always been brought up to take part in public entertainments, to recite pieces and speak in dialogues, and his boys would not do it. He said, "Will you tell me how I can make them do this work?" I told him that if a boy was made to do that kind of thing when his whole self cried out for retirement, the probabilities were strong that he would leave the Sunday-school and never return. Would not the plan be vastly better of keeping him in touch with this part of Sunday-school work by letting him go out into the country with the teacher to procure the flowers or the vines for decoration? The harder the work, the more difficult of performance, the more it will appeal to his restless, enthusiastic life. Let him do the work beforehand. He will feel that he is a very essential part of it, and while the others recite the pieces and sing the songs he will feel that if it had not been for him the occasion would not have been such a success. You have held your boy. You have worked in harmony with the conditions which God has ordered should come into his life at this time and you are leading him out into the beginnings of work for others through the church of Jesus Christ.

There is time to speak of but one more characteristic of these feelings. The boy grows restless mentally, physically, emotionally. He wants something, but what he hardly knows. As Maggie Tulliver puts it, "she had a wild, hopeless yearning for that something, whatever it was, that was greatest and best on this earth." The life reaches out first in this direction, first in that, trying to shape the new ideals toward which it is to work, choosing this, then discarding it and looking toward the other thing. Indeed, a time of "storm and stress," a time when life is "tempest-tossed."

Perhaps even greater changes come into the intellectual life of the boy. Reason now develops very rapidly and the natural result follows: that because it develops so much more rapidly than experience there comes a time of doubt into a great many lives. Not long ago I asked the question of a group of about two hundred students, in an institution which stands pre-eminently for spiritual life, how many of them had known what it was to doubt the things which once they firmly believed, and almost every hand in the room was raised. The boy does not place this large interrogation point after everything that is said to him because he wants to doubt, but because he is reaching out after a sure foundation under his feet. He wants to be able, as Paul says, "to give a reason for the hope that is within him." He no longer will believe unquestioningly a statement just because father or mother says so, or because the teacher says it is true, but he wants to think it through himself. Just in so far as the teacher meets this question about God or about the inspiration of the Bible, or about the future life, with a shocked expression and with reproach and reproof in his answer, in just that proportion will the boy lock his life up still more impenetrably and probably go out of the doors of the Sunday-school, not to return again. Do you not remember how gently Jesus dealt with doubting Thomas? As I read that sad experience when Thomas, who had been so long with Jesus and should have known Him so intimately and certainly, says he can not believe that what Jesus Himself foretold has really happened, my heart goes out in fresh love at the marvelous patience and tenderness of the Savior. Not one word of reproach, no suggestion of the sin there was in the doubt. On the contrary, Jesus produces the strongest evidence that it is possible to do to bring him out into full faith. He recognized that the way to deal with doubt was not to reprove it, but patiently and lovingly to help it into the light.

A beautiful mother told me once of her own experience with her boy. The father died when he was little, and she had to be both father and mother to him. One night they had

worked long over a perplexing algebra lesson, until the boy was tired and nervous. She said to him, "I think you had better go to bed now, and in the morning, when you are rested, the lesson will come to you clearly." He went upstairs to prepare himself for bed, and she followed in a few minutes, as her custom was, to have the good-night kiss and the last words. As she stood by his bed, she said, "If I were in your place I would pray over the algebra lesson. God helps boys in their school lessons as well as anything else." The boy had been a professing Christian for some years, and the mother was convinced that he had been genuinely converted. She said to me, as the tears rolled down her cheeks: "You will not know until you go through it, what went through my heart, when my boy said, 'I have quit praying. There is nothing in it. I am not going to pray any more.'" She said she stood for a moment speechless, and then stooped to give him the usual good-night kiss, and he would not let her come near him. She was almost stunned at the revelation this moment brought to her, of the mental condition of the boy, a condition she had not heretofore dreamed of. As she turned to leave the room she said, "Well, dear, mother will pray for you. Mother will keep on loving you and praying for you even though you do not pray for yourself." She said next day it was the same and next week the same and next month the same. The boy seemed to have lost his hold on everything that he had formerly clung to, and even his mother, who would give her life for his, he held aloof; "but," she said, "one day my boy awoke into new manhood. The doubt was all a thing of the past. He came back to me, and he has grown from that day into a stronger and more beautiful Christian life." And I shall never forget the earnestness with which she said, "I do thank God that He gave me grace and wisdom not to keep nagging him, but to keep my hands off from him during all these weeks, just letting him feel mother's love and prayers," and I could not but say to her, what I said to the father, "How I wish I could multiply you!" What would it mean to our boys and to our girls to have such an influence

over them, such a wise understanding of their needs at such a time!

The will power grows more rapidly now than it has ever before. The boy makes his ideals and definitely sets out to accomplish the thing he desires, even in the face of obstacles or opposition or even wise advice which does not agree with his own ideals. The nature of the will will show itself, too, very strongly in a life that has already been given to God as a little child. The relationship of a child to God must necessarily be different from that of an adult, though just as sure, just as vital. The creed of a little child is very simple. It is found over in First John: "We love Him because He first loved us." I believe that God intended with every little child life that there should come into it a warm, living love to Himself as the friend and Savior from sin, but when this will power has grown strong, there must necessarily come the deeper question of the consecration of life, and it does not at all follow when there is a deep struggle in the life over this question that a mistake has been made in thinking that the life belonged to Jesus for many years past. If you will pardon the personal allusion, I can remember so distinctly in my own life the struggle that came about the age of sixteen or seventeen. From a little child I had loved the Lord Jesus Christ; loved Him truly and confessed Him openly, but at this time, when life had opened so much more largely, the question came, "To whom shall it fully belong?" and for almost a year the battle was fought around this question, "Am I willing to go as a foreign missionary?" I loved Him dearly, and yet there was a battle over the fully yielded life, but finally the victory was won and the will was handed over, and I said to Him, "I'll go where you want me to go, dear Lord, over mountain or land or sea," and the heart was at rest. There is a peculiar need of help when the child has for many years been a Christian, that he may be helped to ratify by the will what he has truly and lovingly done in his feelings for so long a time.

There comes also to the life at this time, what one writer calls "a new invoice of energy," energy more intense, more

buoyant and larger in amount than he has ever had before or than will ever come to him again. It is a tremendously serious question what is to be the outlet for this energy. Out, it will come. You can no more keep it within the boy than you can keep the steam within a tea-kettle, tightly corked up. Life is filled with the scattered fragments of lives that have been wrecked because this energy has not been helped to go out in the right direction. What an opportunity it offers to the intelligent worker with a boy, to begin with him the training, very simply and quietly at first, in taking his part in the work of the church! What a responsibility it also entails upon the teacher when she knows that as this energy goes out the life will be raised toward a strong Christ-like character or forever ruined.

The greatest thing of all in connection with this period of life is the fact that it is the religious crisis. As I have already said, it should be the time of spiritual new birth, if it has not already come into the life, and even when it has come it will be a time of larger vision and fuller consecration.

When God inspired Solomon to write the words, "Remember now thy Creator in the days of thy youth," He set forth the command for which He had prepared the boy. It is marvelous to take all of these different characteristics of this pivotal period of life and see how completely their need is met through the personal acceptance of Jesus Christ. Attention has been given in the last two or three years to the psychology of religion, and while there may be much in it that we, as Christian teachers, feel we can not accept, yet it has brought to us very much of suggestion and great help in solving some of these difficult problems. Statistics compiled from a large number of responses to questions in regard to the time of the acceptance of Jesus Christ as a Savior show that the line of probable acceptance rises steadily from the primary age to about sixteen. It drops again, rises again at eighteen and then drops never to rise again. It does not mean that God can not save a life after it passes the age of eighteen, but it means that the probabilities rapidly lessen; that when God

said that youth was the time in which to accept Christ. He planned everything in life to converge toward this acceptance at that time, and conditions never are so favorable later on. It seems to me, if I had a class of boys or girls who had reached that critical time unsaved I would agonize on my knees before God until He gave me those souls, because the risk is too tremendously great to assume, as the months slip away after this crucial time.

In view of all these conditions, how shall we work with the boy? Dr. Forbush, in his work, "The Boy Problem," has very suggestively summed it up in this pertinent sentence: "The boy must have something to know, something to love, something to do." Time permits of suggesting but one practical way in which these requirements can be met, and that is through class organization. Experience has proven that the religious cord alone has not been strong enough to hold these boys who leave our schools, and the class organization adds the very strong cord which attaches itself to the social nature of the boy. Statistics show that during the period of early adolescence boys instinctively want to associate themselves with other boys. The proportion of boys so doing is about eight out of ten, and it is significant that sixty-one per cent. of the organizations which boys make for themselves have as their purpose some form of physical activity, the method which the boy takes himself of giving expression to this "new invoice of energy."

Some weeks ago I was talking with a very successful pastor who has done a wonderful work in building up a class of boys. When he took the class there were only three in it, and now it numbers thirty-four. I asked him what he considered the secret of work with boys and he said, without a question, it was the appeal to their social nature first, using that as the point of contact by which to get hold of them and lead them into higher things.

I know of another class of boys which has been successfully held for some seven or eight years after graduation from the primary department through this means of a club organiza-

tion. They meet once a month at the home of the teacher or one of the boys in the class. The teacher always has "something for them to know" which they will thoroughly enjoy. He invites different friends of his who have made specialties of lines which boys would naturally be interested in to come in and talk to the boys. One evening a chemist came in and performed experiments for them. Another evening a banker talked to them on the banking system, a topic which made every boy instinctively feel his own manliness and the relations which he must so soon assume to the life of the world. These talks are always followed by a social time, with games of different sorts and refreshments at the close. One mother said to this teacher that her boy reckoned time from these gatherings, and it is no question in this class how the boys are to be held in Sunday-school. If question there were, it would be, how could you drag one out of the class? The boys, from the strong hold which the teacher has on their life, gained in this social way, are being led one by one to Jesus Christ and are finding their place in the active service of the church.

I would most earnestly commend this plan to every teacher who has to do with boys. It appeals to everything in boy life and furnishes these things which are essential to meet the needs of the changing, growing life.

There is another practical method of work with boys. I feel sure that it came from God in answer to the prayer of some one who felt burdened about this very question of holding the boys. It is the Messenger Service, a plan for boys of this age.

EXPOSITION OF FIRST THESSALONIANS

BY REV. JAMES M. GRAY, D. D., OF BOSTON. AUGUST 24

I have been invited here to teach the Bible rather than to preach in the customary sense of that word. This means that I am not to talk about the Bible, but to open it as well as I may be able and let it talk itself. We are not to consider questions of authenticity and inspiration which may be assumed to be settled, but starting on the supposition that the Bible is the infallible Word of God, we shall seek to listen to what He says. I should have liked to take a different book on each of the three mornings I am to be with you, studying it synthetically, but as this would require more diligent reading on your part to make it interesting and profitable in the highest degree than you might be able to put into it just now, I have chosen rather to take a single book, one of the briefest and simplest in the New Testament, Paul's First Epistle to the Thessalonians.

History of the Thessalonian Church.

For the history of the Church at Thessalonica we should turn to the 17th chapter of Acts. It is on the second missionary journey of Paul, when accompanied by Timothy and Silas, and possibly Luke, he crossed the Aegean Sea in response to the vision of the man of Macedonia, beginning his work in Europe, in the city of Philippi. Here the missionaries were scourged, imprisoned and finally driven out of the city, coming down to Thessalonica. At the last-named place they were permitted to remain but three weeks, when persecution drove them to Berea, and thence, in the case of Paul, to Athens. Before leaving Berea, however, he requested Timothy and Silas to follow him as soon as possible, which they did, not reaching him, however, until he had arrived at Corinth, as indicated in Acts xviii. Before journeying to Corinth, how-

ever, these brethren seem to have gone back to Thessalonica, bringing with them to the great Apostle the report concerning the spiritual condition of the church at that place which gave the occasion for the writing of this first Epistle.

The study of the 17th of Acts reveals two or three facts of some importance in the history of the church as bearing upon the interpretation of the Epistle. I have already spoken of the brief stay of the missionaries in that city, but three weeks; another item of interest is the allusion to the great multitude of Greeks which consorted with Paul and Silas, indicating that the church at that place was composed principally of Gentiles rather than Jewish Christians; a further circumstance is the emphasis laid on the kingship of Jesus in the course of Paul's preaching there, which must have involved instruction concerning the second coming of Christ to set up His kingdom. (See verse 7.)

1. *The Salutation.*

Coming to the study of the Epistle itself, its first division might be entitled "The Salutation," which is included in verse 1.

Before leaving the salutation let us observe the exalted position assigned in it to the Lord Jesus Christ, who is twice referred to as on perfect equality with the Father, once in connection with the hidden life of the church and again in connection with the benediction sought to be given to the church. It seems to me scarcely less than blasphemy for Paul to have used such expressions as these unless the Lord Jesus Christ were One with God, the Father. This is one of the many incidental testimonies to the deity of Jesus Christ, which are none the less strong because they are incidental and with which the New Testament abounds. It seems to me essential that we should emphasize these testimonies in a day when the false philosophy of the world is doing so much to undermine the cardinal doctrine of the eternal Sonship of Christ, even within evangelical circles.

2. *The Thanksgiving.*

The second division of the Epistle may be entitled "The Thanksgiving," covering verses 2 to 5, inclusive.

Judging by these verses, what would you say was the spiritual condition of the church—good, bad or indifferent? And if good, how good? Observe in this connection the triad of graces mentioned in verse 3; their "work of faith, labor of love and patience of hope," not merely in the sight of men but in the sight of God. Notice again the conviction wrought in Paul's heart and mind by this fruitfulness as indicated in the next verse. His words here perfectly agree with those of Peter in his second Epistle, where he exhorts us to give diligence to make our "calling and election sure." Not sure with reference to God, before whom it can be no more sure than it was when He chose us before the foundation of the world, but sure in our own experience. The best way to generate this assurance is that indicated in our Epistle, namely, by the bringing forth of the fruits of the Spirit in our life. And if it be asked how it came about that so rich a fruitage was obtained in Thessalonica under such unfavorable circumstances and in so short a time, the answer is found in the fifth verse, where we read that the Gospel was preached to them not "in word only, but in power and in the Holy Ghost."

This reference to the Holy Ghost brings before us one of the most important and practical truths which can be presented to the Christian mind, namely, the relation between the indwelling of the Holy Spirit, which is predicated of every believer in Christ, and that infilling or anointing of the Holy Ghost which, while the privilege of every believer, is, nevertheless, enjoyed only by the few. This is no question of the "second blessing," or the "second baptism of the Spirit," or any other catchy phrase which has given offense to cautious and conservative Christians, but a question of fact, pure and simple. When a man believes on the Lord Jesus Christ the Holy Spirit takes up His abode in him forevermore, but this is not to say that He may not come upon him at times with

greater power or control his life more absolutely. The history of our Lord Himself furnishes an illustration in this case, for although he was an absolutely holy man from His birth and filled with the Holy Ghost, yet when at thirty years of age He starts upon His public ministry, coming to the river Jordan to be baptized of John, the heavens open and the Spirit of God descends upon Him in the outer symbolism of the dove. If we ask the significance of this transaction in the history of Jesus we find it stated in His own words as given in the 4th of Luke. He is standing in the synagogue at Nazareth for the first time after His baptism, and taking the book of the prophet Isaiah in His hands, He reads these words, applying them to Himself: "The Spirit of the Lord God is upon Me because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Observe the preposition "upon" as distinguishing the sense in which the Holy Spirit had now come to Jesus, and which harmonizes with what Peter says upon the same subject in Acts x, 38. If, my brethren, Jesus required a special anointing of the Spirit in order to be about His Father's business, do not we require it? And if He received it, may not we receive it, since "as He is so are we in this world?" It is to such an anointing as this that Paul seems to refer in the verses now under consideration, and is it not the same thing that Peter means when addressing the strangers scattered throughout the continent of Asia, he says that the Gospel was preached unto them with, or by, "the Holy Ghost, sent down from heaven"?

But it may be asked again how we shall account for the unusual accompaniment of the power of the Holy Ghost on this occasion in Thessalonica. What was the cause of it? What was the secret of Paul's power from the human side? Happily, he informs us on that point in the latter part of the verse, where he says, "as ye know what manner of men we were among you for your sake." This agrees with what Peter says in Acts v, 32: "God giveth the Holy Ghost to them that obey

Him." The giving of the Holy Ghost in this case is not alone that general giving which includes all believers at regeneration, but the special giving in the sense of the anointing now particularly referred to; not that which is synonymous with saving faith, but the obedience of the believer who is fully living up to the light which he receives. In the second chapter to be considered in our next study, Paul furnishes a portrait of himself as he was in Thessalonica, which establishes the justness of this interpretation and shows us what manner of man he is upon whom the Lord will bestow this mighty gift of power.

3. *The Testimony.*

The third division of the epistle might be described as "the testimony to the church," and is included in verses 6-10.

The apostle testifies first to their obedience (verse 6), and, secondly, to their spiritual joy, in the same verse. Notice the combination of "affliction and joy" in these words which is so commonly referred to in the New Testament, and so commonly experienced by the true saint of God in all the ages. How affecting this is! Horace Bushnell draws a beautiful distinction between happiness and joy. "Happiness is that which *happens* to a man, its movement is from without inward; but joy is part of the soul's own wealth which the world can neither give nor take away. Ofttimes the deeper the affliction, the deeper the joy. This joy is supernatural; it is one of the fruits of the Holy Spirit in the life of the believer; it is the joy of the Lord Himself communicated to us, and it is our strength always and everywhere. Third, he testifies to their consistency of life (verse 7), and to their missionary spirit (verses 8 and 9). I am not sure, however, that verse 8 refers to actual missionary effort on their part so much as it refers to the stirring reports of their changed manner of life which travelers and merchants carried with them from their neighborhood wherever they went. But even in the latter sense they were missionaries actually enough, which suggests a way in which all of us may equally fulfil our Lord's com-

mand in that respect even without leaving our homes. In connection with this testimony to their missionary spirit one or two incidental references are made of much importance. In the first place, we learn that they "turned to God from idols," corroborating the statement made earlier as to the gentile character of this church; and in the second place, they not only turned to serve the living and true God, but to wait for His Son from heaven. This last is very significant, and corroborates another of the earlier statements, namely, that in his preaching at Thessalonica Paul laid particular emphasis upon the second coming of Christ. I call particular attention to this because while all students of the New Testament are aware that this truth holds an exceedingly large place therein, yet many of them are disposed to think (and I speak now of Christian ministers in particular), that it is not a very practical doctrine to use in the pulpit. Let us therefore carefully observe how Paul used it. It is not a question as to whether Paul was mistaken as to the imminency of our Lord's return, but simply a question of the importance which the Holy Spirit Himself attached to this doctrine in moving upon men for their salvation. We might think it was one of the last arguments to be presented, but the Holy Spirit, through the Apostle Paul, indicates that it is one of the first. I would be no hobbyist; on the contrary, I look with dread and apprehension on the Christian, and especially the Christian minister, who is given to hobbies in his public ministrations and led off by vagaries, fanaticisms and heresies, but I plead for proportion, balance and symmetry in our work as teachers and preachers of the Word of God. If we neglect one truth we must magnify others beyond their due; whereas, if we "rightly divide" the Word of Truth, we shall be able ministers of the New Testament, giving to those committed to our spiritual care each his portion of meat in due season. May it not be that one reason why some of us have not been more successful along evangelistic lines is because we have passed over the truth which in apostolic times was found so necessary to that end? Let us beware of spiritual deformities in ourselves and

in our service, which can only be avoided as under the enlightenment of the Holy Ghost we receive and teach the Word of God as we find it.

At the close of Dr. Gray's exposition a season of prayer was held, participated in by both ministers and laymen, who earnestly supplicated the special anointing of the Holy Ghost such as Paul had received for power in their ministry.

EXPOSITION OF FIRST THESSALONIANS

SECOND ADDRESS BY REV. JAMES M. GRAY, D. D., OF BOSTON.
AUGUST 25.

He began by reviewing the first lecture, dwelling especially in the review on verse 5 of chapter 1. Dr. Gray spoke in part as follows:

In our last lesson we saw the reason why the gospel had been preached in Thessalonica with the power of the Holy Ghost was on account of the manner of man Paul was. This was not to limit the sovereign will of God in the bestowal of that gift to any phases of human character, but to show that there was a sense after all in which the Christian's surrender to God had much to do with the fruitfulness of his service. But if we are curious to go further and inquire just what manner of man Paul was in order to secure this blessing, the answer is given us in chapter 2. Here, happily, we have a portrait of Paul, drawn by his own hand, under the inspiration of the Spirit of God, not for the purpose of magnifying himself, but of teaching the Thessalonians in the truth, and, for that matter, the church in all the ages. What manner of man was he?

First, *he was a devoted and courageous man*, verses 1 and 2.

Observe that he calls the Thessalonian Christians to be their own witness to the circumstances under which he began

his ministry among them. He had been "shamefully entreated" at Phillippi, imprisoned, scourged, driven out of the city practically. They were aware of this, and yet they saw that instead of recrossing the Aegean Sea and returning to their home on the continent of Asia, Paul and his companions pressed still further into the enemy's country, coming down to Thessalonica, and preaching the same gospel there in the face of the same contention. There must have been something real about that gospel. Neither Jewish nor pagan religion had ever done that. Men did not take their lives in their hands for naught. Their message was worth heeding. It was not so much that these arguments moved them, but that the power of the Holy Spirit accompanying the words of the consecrated apostle moved them through these arguments.

Secondly, *he was a faithful and impartial man*, verses 3-6.

The pivot of this section of the chapter is the fourth verse. The Gospel of the Grace of God was a sacred deposit committed to his care by God, to whom he must render account of its use. Man did not give it to him nor could he require it at his hands. Hence his faithfulness and impartiality in dispensing it to man grew out of his obligation to God. There are six particulars in which this faithfulness and impartiality are shown: The gospel was preached without deceit, without uncleanness, without guile, without flattery, without covetousness and without vain-glory. Think of this, O fellow preachers! Has Paul ever had a successor in the ministry? No wonder his word came in power! Henry Varley once said to D. L. Moody near the beginning of the latter's great career: "This world has yet to see what God can do with a man wholly consecrated to Him." The remark had a powerful effect on that prince among evangelists, and he often quoted it. Here, however, in Paul, we see a wholly consecrated man; next to Jesus Christ, who can compare with him? And consider, brethren, how God used him and continues to use him to this day! What an object lesson!

Third, *he was a kind and affectionate man*, verses 7, 8.

The Revised Version gives a little different turn to verse 7,

intensifying the idea. The apostle's gentleness among them was not that merely of a professional nurse, but a mother nurse, one that cherisheth her own children. Notice the extent to which his affection reached, even the impartation to them of that which was most his own, his *own soul*. And why? The Revised Version helps again in this case, "because they were become very dear" to him. Astonishing, is it not? People whom he had never seen before, a strange race for the most part, a strange religion, and yet such affection! The longer he dwelt among them the more he loved them. Love in the midst of contention and persecution! This is supernatural, brethren; this is divine; this is the fruit of the Spirit surely. How many of us have this love? For one, I confess it is much easier for me to be brave and courageous, and faithful and impartial in the dispensation of the gospel, than to be tender and affectionate. How is it with you? I can face opposition, I can go to the stake for the truth's sake, but can I preach it in love, *real* love? No wonder the Holy Ghost was with Paul.

Fourth, *he was an unselfish and disinterested man*, verse 9.

Paul's love took a very practical turn, and again he calls his hearers to bear witness to the fact. "Travail" is a strong word; it stands for pain and anguish of intensest kind, affording us some idea of what it cost Paul to preach the gospel in Thessalonica. As to his trade, he was a tent-maker, at which craft he wrought in Corinth (Acts xviii). Doubtless it was by this means he earned his living in Thessalonica while he preached the word without cost. Paul was far enough from teaching that a minister of Christ should not be paid; more than once he insists that "the laborer is worthy of his hire," and he himself gratefully accepted assistance from the churches. But in this case there was as yet no church in existence practically; he was dealing with a heathen, an unconverted people; and rather than cloud the eternal issue by putting forward personal claims he would rather labor with his hands night and day. He sought not theirs, but them. What time he had to spare from earning his living he gave to the

work of the gospel, and how God blessed and enriched in fruitfulness those few precious hours! We have many a Paul today in this respect, and some of the most successful Christian workers with which I am acquainted are men and women who support themselves while in the work. Money, however, stands in the way of the usefulness of others, who will never know what it is to have the enduement of the Holy Ghost until in this sense they "cut the shore lines and launch out into the deep."

Fifth, *he was a holy and consistent man*, verses 10-12.

I do not understand the apostle to teach the doctrine of "Sinless Perfection" in those words, or anything approaching it; I do not find it, indeed, anywhere in the Word of God; but I do understand him to challenge his hearers to lay their finger upon a single thing in his life among them which was not in harmony with the gospel he proclaimed. The language will repay analysis. "Among you that believe" means the professing Christians, of course, whose enlightened understanding even could find no flaw in his conduct. "As ye know how we dealt with each one of you" is the language of verse 9. Here was personal work, eye to eye, heart to heart, dealing with the unsaved that they might be brought in; and even in this closest intercourse no inconsistency could be found.

Without going further into detail we can well see how Paul was enabled to break out in the thanksgiving of verse 13.

Do we wish to know how to make men receive the Bible not as the word of men, but, as it is in truth, the Word of God? Let us live the Bible as Paul did. When Peter and John were arraigned before the Sanhedrin in connection with the healing of the lame man (Acts iii) the latter accompanied them, and it is written that the Sanhedrin, "*beholding the man*, could say nothing against it." It is what the Bible does for the man, and especially the man who teaches or preaches it, that oftentimes decides the question with the unsaved. Oh, brethren, let us be what we teach and preach.

We thus see what manner of man Paul was in Thessalonica,

and why the Holy Ghost was poured out upon him. But some one may say, "Are you not arguing in a circle? Is it not because the Holy Spirit ~~was~~ poured out upon him that he was that kind of man? Could he have been such a man without the Spirit?" Certainly not, beloved brethren, and yet I am not inconsistent. As Arnot says, "Grace and duty chase each other in that ever blessed circle wherein Christians dwell." It *is* a circle, brethren. We do as we get, and we get as we do. The Holy Spirit poured out upon us enables us to do, and as we do in obedience to that Spirit we receive more of Him. May God help us today to yield ourselves to Him to be what He wants us to be, to do what He wants us to do, and to go where He wants us to go. It is thus we become the right manner of man for Him to use, and as He uses us results follow.

EXPOSITION OF FIRST THESSALONIANS

THIRD ADDRESS BY REV. JAMES M. GRAY, D. D., OF BOSTON.
AUGUST 26.

Our last lesson concluded with the analysis of Paul's character as a Christian worker in Thessalonica at verse 16 of chapter 2. Did time permit, we should now proceed with the consideration of chapter 3, but as this is the last opportunity for me to be with you, I think we had better hasten on to chapter 4, which contains those subjects which were the occasion for the writing of the Epistle. Nevertheless, as some present are taking notes, it may be well for me to furnish you a brief outline of the intervening verses beginning with the 17th verse of chapter 2 and closing with the end of chapter 3. We have here in these verses what might be called the origin of the Epistle, dividing itself as follows: (1) Paul's desire to visit the church again (ii, 17-20); (2) Timothy's mission to the church (iii, 1-5); (3) Timothy's report to Paul at

Corinth (iii, 6-8); (4) Paul's prayer on behalf of the young converts (iii, 9-13).

The Admonitions of the Epistle.

Chapter 4 is taken up chiefly with admonitions, the first of which may be denominated "*Sins of the flesh*" (verses 1-8), only the first three of which it may be necessary for us to read.

Some of the young Christians present may experience astonishment to learn that the church at Thessalonica, so highly commended for its spiritual character in the first chapter, should have harbored such sins within it; but it is to be remembered that the church was composed chiefly of gentile Christians who had been brought up in heathenism where such sins had been habitually indulged in for generations and centuries without any appreciation of their wrong. In fact, the very word "sin," with the significance we attach to it, was unknown and is still unknown to pagan religions. On the other hand, it is commonly known that the grossest licentiousness was, and still is, associated with some of the heathen religions. Taking all these circumstances together, we can understand how slow these young Christians at Thessalonica may have been to appreciate the wrong-doing in this case and to put it away. It is instructive to know, however, that this admonition had its desired effect, since in Paul's second Epistle, following soon after, he finds no necessity to refer to the sin at all.

The second admonition concerns brotherly love. Verses 9-10.

Emphasis should be laid upon the words, "Ye yourselves are taught of God to love one another." Man can not teach man to love; only God can do that. The love of God is shed abroad in the heart of the Holy Ghost who is given unto us, and it is only as His love thus sweeps through us and over us that we can experience or manifest love to others. My brethren, has God taught us to love one another? If love

suffereth long and is kind, if love envieth not, if love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil, rejoiceth not in unrighteousness but rejoiceth with the truth, who among us has love? Personally, I am obliged to confess that the 13th chapter of I Corinthians was one which for a long while in my ministry I was unable to expound because I did not understand it, and because such exposition, unlike Paul's preaching in Thessalonica, could not have been without deceit. This is not to say that I fully understand and live that chapter now, but only that I better understand it than I did and have a more sincere desire to live it in my relations to the fellow members of the Body of Christ. Let us not, therefore, leave this conference, my dear brethren, until each one of us has faced this question for himself and determined that by God's grace he shall return to his home, to his place of business, to his social circle, and above all to his church and his pulpit determined to love. And if there be some who say that they know what love is and manifest it, let me call their attention to the further exhortation concerning it in verse 10, where the apostle says, "We beseech you, brethren, that ye increase more and more." We are praying for and earnestly desiring a revival in our churches and communities, but the revival must first begin in our own hearts, and it will begin in the generation of love.

The third admonition concerns idleness. Verses 11-12.

Notice the logical sequence in this case. Some had neglected their own business, which led them to be unduly interested in the business of others, and this in turn to restlessness and disorder among them. Just why idleness abounded, I do not know, although Conybeare and Howson, if I remember aright, as well as other commentators, explain it on the ground of their expectation of the near approach of the coming glory of Christ. If that glory were so imminent their usual vocations might be disregarded, since they were so soon to have no use

for them. Notice the very practical reasons assigned for their continuance in work as indicated in verse 12. By "toward them that are without" is evidently meant their heathen neighbors, and it was important for the honor of the religion they professed that they should possess the wherewithal to pay their landlord and butcher, especially when the latter were unconverted people. And then not only should they work in order to meet their liabilities, but also to be able to supply their needs in other respects. There is still necessity that this admonition be enforced upon a certain class of professing Christians, for I have known of young men who, in the first flush of their enthusiasm when converted to Jesus Christ, have regarded themselves as called into Christian work, and in consequence relinquished their customary employment to engage in it, when as a result they have not only fallen into debt, but experienced need which threw them upon the bounty of other people in the light of beggars. This does not seem to me to be of God, who, when He really calls out men and women to live a life of faith and trust in Him, always provides for them in such a way that they neither become debtors or beggars in the sight of men. Does not your experience and observation corroborate this testimony?

Is the Sleep of the Dead Unconscious?

The fourth admonition might more properly be spoken of as instruction concerning the relation of the dead and the living saints at the return of Christ to this earth. It really includes the remaining verses of the chapter, but just now let us confine ourselves to the first two.

The situation seems to be this: Paul, as we have seen, laid much emphasis in his preaching at Thessalonica upon the second coming of Christ to set up His kingdom on earth in power and glory, an event expected at any time. But now that he had left the city and some of the members of the church had died, the bereaved ones were mourning immoderately. This mourning was not because they felt their dead friends to be

lost, but because they feared their departure from earth would prevent their participation in the coming glory of Christ. It was to comfort them under these circumstances and correct their error in this matter that furnishes the chief reason for this Epistle, a circumstance for which we may well be grateful, since it afforded an opportunity to the inspired writer to reveal to us a truth so quickening and exalting to our faith as that which follows.

Notice in verse 13 that Paul does not rebuke them for sorrowing, a fact in itself well worth considering, but only for sorrowing as those without hope, namely, the worldly people around them. Notice again the ground on which such sorrow may be put away, namely, that "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Of course, this means that God will bring them with Jesus when Jesus comes again to this earth. But without dwelling upon this point especially just now, let us for a moment consider that expression, "them which sleep in Jesus." Unhappily, there is a zealous, and I sometimes think increasing, school of thought which lays emphasis upon the word "sleep" as teaching the unconscious existence of the dead saints between the time of their departure out of this world and the resurrection of their bodies. To me, and I doubt not to most of you, this doctrine is not only gloomy, but revolting, and I am happy to know that we are not shut up to its belief. Sleep is not unconsciousness and does not touch the spirit. The soul works in sleep and never was that more apparent to psychologists than now. Thomson Jay Hudson, an expert of acknowledged ability in our day, has very recently and very emphatically expressed himself on this point, teaching us of the dual mind in man and insisting upon it that each of man's practically two minds is endowed with distinct faculties, powers and limitations not shared by the other. They are designated as "objective" and "subjective" minds, the former that of which the brain is the organ, and the latter that intelligence most in evidence when the brain is asleep or otherwise in abeyance as in somnambu-

lism or trance. He further declares that the subjective identity is endowed with faculties and powers that especially adapt it to a disembodied existence. But the child of God and the believer in the Word of God does not require psychology to bolster up his faith. Christ's reference to the patriarchs in Matthew xxii, 31-32, His words to the penitent thief, His description of the conditions of the dead in the parable of the rich man and Lazarus, the words of Stephen (Acts vii, 55), together with those of Paul (Phil. i, 23, and II Cor. v, 8), are sufficient to satisfy a man of spiritual sense that the sleep of death is not an unconscious sleep. For one, I can not believe that when Paul says, for the Christian to be "absent from the body" is to be "present with the Lord" he means that the Christian at death passes out of conscious existence temporarily. Nor do I believe that he who desired to depart and be with Christ, which he considered far better, has been for over 1900 years himself in such a state. And then, what shall we say about that wonderful truth concerning the mystical Body of Christ? What makes the church and her Head one? Is it not that the one Spirit dwells in both? And shall we assume to say that any member of the Body of Christ in whom His Spirit dwells ever falls into a condition of unconscious existence? Moreover, this very verse holds an argument in itself against that heresy, for does it not say that the believer sleeps in Jesus? If he sleeps "in Jesus" he must be alive though he sleeps. Nor is that all, for does not this verse say that God will bring these sleeping saints with Jesus to this earth when He comes? Nothing is said as yet concerning the bodies of these saints that are thus to come with Jesus; their bodies are not spoken of until we reach the 16th verse; and yet it is said that they will come with Jesus when He comes. Does this mean that He will bring with Him a company of unconscious existences? Must it not mean that their spirits, their souls, shall come with Him? And does not this carry with it the certain inference that they are alive?

Jesus' Return to the Earth.

Proceeding with his argument, the apostle says (verses 15-18) :

Notice the emphasis laid upon the source of the message in this case—"this we say unto you by the Word of the Lord"—as if Paul had received a special revelation in regard to it, which is doubtless true. Nor is this the only special revelation vouchsafed to Paul, if we had the time to consider it. By "we which are alive and remain unto the coming of the Lord" is of course meant that generation of believers which will be on the earth in the flesh when the Lord comes. They will not "precede" (R. V.) them which are asleep nor have any advantage over them in the matter of time so far as entering into the glory of the kingdom is concerned. On the contrary, the advantage, if any, will be on the other side, "for the Lord Himself shall descend from heaven with a shout, and the dead in Christ shall rise first." "The Lord Himself," mark that. Not His Spirit, not His influence, not His truth, not anything but Himself. It is a repetition of the angels' words to the waiting disciples on Mt. Olivet, "This same Jesus shall so come in like manner as He was seen to go" (Acts i, 11). Mark another thing—"the dead in Christ shall rise first." This is the resurrection of the just, spoken of by Jesus in Luke xiv, 14, and doubtless also the first resurrection spoken of in Revelation xx, though there is no time just now to go into this.

"Then we which are alive and remain shall be caught up." Hallelujah! "It is appointed unto men once to die," but not to *all* men. There is one generation of men that shall never see death, viz., the believers in Christ Jesus, who shall be living on this earth when He comes. "We shall not all sleep," as this apostle says in another place, "but we shall all be changed, in a moment, in the twinkling of an eye" (I Cor. xv). This is not a strange thing, as some think; Enoch was translated in the patriarchal dispensation, "having never seen death"; also Elijah in the Mosaic dispensation. So shall we

“meet the Lord in the air.” What a meeting! Never was there such another! Are you ready for it? Ever! With the Lord! Do you believe it? Do you expect it? Do you long for it? “In the clouds!” Why are the chariots so long in coming? Come! Lord Jesus, come quickly! “Comfort one another with these words.”

THE HOLY SPIRIT CONVINCING THE WORLD OF RIGHTEOUSNESS

SERMON BY REV. JOSEPH KYLE, D. D., OF XENIA, OHIO.

John xvi, 8.

Never, perhaps, in any court of justice upon the earth has the attorney for the prosecution, after having presented and argued a case in such manner as to leave the prisoner at bar absolutely without hope of escaping conviction, assumed the part of counsel for the defense, and, to the utmost of the law's requirement, offered that on which the accused might rest as security against further process, and which justice might accept as a righteous basis of acquittal. The Holy Spirit does make such proposal to the world accused and condemned in the sight of heaven. The first part of his mission, as outlined by the Lord Jesus, is to “convict of sin.” By the testimony which He produces every mouth is stopped and all the world is guilty before God. Every human conscience that has been awakened by His influence has become an accuser. The law received by the disposition of angels and not kept thunders its judgment. Loud as is the voice of Sinai, that of Calvary is louder, telling of unbelief, the sin of sins, that rejects the Savior of the world, of guilt that dared to crimson its blackness with the blood of the Christ of God. And then, having established His charge beyond the possibility of question, He turns to the guilty world and, speaking in the name of Him who sent Him, says, “Harken unto Me ye that are stout-heart-

ed and far from righteousness, I bring near My righteousness." "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "O, Israel, thou hast destroyed thyself; but in Me is thy help."

In studying this feature of the Holy Spirit's ministry among men, two questions present themselves for answer—What is the righteousness to which He testifies? and What is His peculiar fitness or competency as a witness to this righteousness? The testimony of the Holy Spirit is first employed in the vindication of our Lord's personal character as the Holy One and the Just. There was need of such vindication. "The light shone in the darkness, but the darkness apprehended it not." "He came unto His own and His own received Him not." Long before the tree had been planted on which the Son of God was lifted up in shame, Isaiah, rapt by this same Spirit over the intervening centuries, listened to the musing of the people touching the despised one and rejected. "We did esteem Him stricken, smitten of God and afflicted." David heard them saying, "God hath forsaken Him, persecute and take Him." Never was any other so much misunderstood. Never were the actions and the motives of any other so maliciously misconstrued. Yet he patiently endured the most unkind criticism and cruel calumny and shameful indignity, even the reproach that broke his heart, because he knew that when the Comforter should come he would receive triumphant vindication. "He shall glorify me."

It is a fact admitted by all that the fairest, most unbiased estimate of one's worth will be made after he shall have gone hence and the world shall see him no more. There were few in Israel, like the woman of Shunem, to furnish prophets' chambers while the prophets lived. There were many to garnish their sepulchres when they were dead. You may recall Lord Bacon's piteous appeal to future generations when he wrote in his will, "For my name and memory I leave it to men's charitable speeches and to foreign nations and to the next age." But the Father did not leave the Son to find such

tardy vindication as the truth of history might furnish. A part of the work which the Holy Spirit came into the world to do was to confirm the testimony already given by the Father to the Son and to work in the minds of men a reversal of the unjust judgment that had been passed upon Him by His enemies. Five hundred years before the crucifixion and Pentecost, Zechariah had written in the name of the Lord, "I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for Him as one that mourneth for His only Son and be in bitterness for Him as one that is in bitterness for his first-born." Witnessing to the fulfilment of this prophecy, Peter, filled with the Holy Spirit, said to that vast congregation which saw and heard the wonderful tokens of divine presence and power on the day of Pentecost, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and signs and wonders which God did by Him, as ye yourselves also know, Him * * * ye have taken and with wicked hands have crucified and slain, whom God hath raised up. * * * Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." "As the people heard these words they were pricked in their hearts and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" To a like company of the men of Israel, who looked with amazement on the miraculous display of power at the beautiful gate of the temple which made the lame man leap as a hart, this same messenger of the Spirit said, "Ye denied the Holy One and the Just and desired a murderer to be granted unto you, and killed the Prince of Life, whom God raised from the dead. Whereof we are witnesses." Convinced by the words of Peter, words that were all the more powerful because they came from lips that had not yet ceased to quiver in penitence at thought of their own denial, these people who but a few weeks before had loudly demanded for Jesus of Nazareth the

death of a malefactor were now silent as the grave in acknowledgment of His righteousness.

The Spirit's witnessing thus begun has continued; every day it is spread more widely, until even among those most hostile to the religion of Jesus Christ there are few who will not join in the testimony of the centurion who guarded the cross, "Certainly this was a righteous man!"

Another part of the Holy Spirit's work in convincing the world of righteousness is the establishment of our Lord's Messianic character and claims. It will be of little avail to us that Jesus of Nazareth be declared to be "holy, harmless, undefiled, and separate from sinners," if it can not be established that he is also "made higher than the heavens," the Son and the Christ of God, the anointed Savior of the world. He claimed to be the "child-born," the "Son given," whose name is "Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace." The world would not receive Christ's testimony in word and deed in confirmation of His claim. He spoke again and again of this marvelous, most unreasonable unbelief, of the cloakless sin of which men were guilty in rejecting such proof of His Messiahship. "But," said He to His disciples, "when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth who proceedeth from the Father, He shall testify of Me, and ye also shall bear witness because ye have been with me from the beginning."

To the Spirit's advocacy He committed His claim and was not disappointed. If at the mouth of two or three witnesses every word may be established, surely the righteousness of Jesus Christ in this respect is abundantly attested. This is the word of John, himself a joint witness with the Spirit, touching the Spirit's testimony: "There are three that bear witness on earth, the Spirit, the Water and the Blood, and these three agree in one." That harmony of testimony, as the context clearly indicates, is in this, that alike they declare that Jesus of Nazareth is the Son of God.

By the Holy Spirit's descent upon Him at the beginning of

His public ministry, by His constant attendance upon Him through the entire period of its continuance, and especially by His coming into the world in almighty power at its close, in fulfilment of His oft-repeated promise so to send Him, witness is borne to our Lord Jesus as the beloved Son in whom the Father is well pleased.

The water witnessed also. He "came by water." The significance of this declaration is made clear by John the Baptist's testimony to Jesus Christ and to his own mission as forerunner and messenger—"That He should be made manifest to Israel, therefore am I come baptizing with water." Such is his own summing up of his ministry. The One in whose manifestation the "Baptism of John" finds its meaning and its end is thereby divinely attested to be the Messiah for whom Israel had so long waited. He and no other came by water. In His consecration to His priestly office in the laver of the Jordan, at the appointed signal given by the Holy Spirit, and at the hands of him whom God ordained and commissioned to announce His presence and to induct Him into His office—"by the water" as He was set apart to do the will of God and "to fulfil all righteousness" testimony is given that He is the Son "whom the Father hath sanctified and sent into the world."

"By the blood" He came as well as "by the water." By the blood borne by His own hands into the holy place the Messiahship of Jesus Christ is witnessed. For a Christ who has laid down His own life for His people, and for such a Christ alone, may the claim be established that He has fulfilled all righteousness in such measure as the law and the prophets and the psalms demand. Our Messiah has also this attestation: He and no other came by the blood. In the fact of His death, in the place of His death, in the time of His death, in the manner of His death, in its peculiar antecedents and attendants and consequences, all the subjects of the most direct, specific, particularizing prediction which hostile criticism past, present and to come can never discredit nor explain away, "by the blood" of Calvary it is infallibly attested that he whom men slew and

hanged on a tree is no other than Jehovah's fellow against whom justice should awake the sword. God's Shepherd who should lay down His life for His sheep; Messiah, the Prince who should be "cut off, but not for Himself," the Christ of God who "ought to have suffered these things and to enter into His glory." "By the blood," the message comes that speaketh better things than that of Abel. "Behold the Lamb of God that taketh away the sin of the world." The Lamb "slain from the foundation of the world."

Thus are there three that jointly testify, a glorious triad of witnesses and a mightily convincing unity of testimony. Right well does John say of it, "This is the witness of God which He hath testified of His Son." With the best reason, therefore, did Peter recognize the absolutely conclusive character of such testimony; and close his sermon on the day of Pentecost with this imperatorial proclamation which silences every cavil and forbids all challenge, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ."

In bringing about such full conviction and persuasion as this scripture contemplates there must be also the demonstration of Christ's reception and acknowledgment in heaven as the Lord our Righteousness. Manifestly the testimony which shall convince the world in this respect must come from heaven. "The righteousness of God which is by faith of Jesus Christ unto all and upon all that believe" was not finished until our great High Priest had entered into the holy place not made with hands by His own blood. No mortal eye saw this proof of the Son's completion and Father's acceptance of His work. No mortal ear heard the acknowledgment of Messiah's right to claim a free and full redemption for every one of His own. A witness from heaven must furnish proof that the name by which the ascended Lord is evermore to be known is this—Jehovah, Tsidkenu—"The Lord our Righteousness."

The promise of the Father to give the Holy Spirit was made to turn upon Christ's completion of His work according to the eternal plan. Our Lord's plea in His intercessory prayer be-

fore His passion, "I have finished the work which Thou gavest Me to do," is evidence of such covenant engagement. In itself, therefore, the coming of the Holy Spirit into the world was God's own testimony to the world of His acceptance of Christ's righteousness as the ground of man's justification. It was the emphatic declaration that God had set forth Jesus Christ to be a "propitiation through faith in His blood," that His righteousness is the sole reason for the remission of sins, and that now God "may be just and yet the justifier of him that believeth in Jesus." Speaking in the name of Him who sent Him and by the mouth of those whose high honor it is to witness with Him, the Holy Spirit says of our exalted Lord, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." The evidence is sure and unimpeachable that there is absolutely nothing lacking in Christ's righteousness. He is "made of God unto us wisdom and righteousness and sanctification and redemption." Even the name that is above every name is named upon His people; for of Zion it is witnessed that because of the "Branch of Righteousness" growing within her courts, "this is the name wherewith she shall be called "Jehovah-Tsidkenu, the Lord our righteousness." Join together Jeremiah xxiii, 6, and xxx, 16, and let John iii, 16, be the blessed link that unites them, and send the glad tidings to the world convicted of sin: God so loved the world that Jehovah Tsidkenu made Himself of no reputation, that poor, nameless, outcast children of men might become Jehovah Tsidkenu.

And now, summing up all the testimony that has been spoken by the Holy Spirit and written in the volume of the book, this is the word that at once vindicates the character of our Lord, establishes His claim to be the Christ of God and proves him to be the Lord our Righteousness. "Him who knew no sin hath God made to be sin for us, that we might become the righteousness of God in Him,"

But what may be said as to the Holy Spirit's peculiar fitness and competency to witness to this righteousness? One's competency as a witness in any case depends upon his general trustworthiness and his personal knowledge touching the facts to which he testifies. The Holy Spirit's fitness to bear witness to Christ's righteousness may confidently be affirmed on the ground of His own essential character as the Spirit of God. The Holy Spirit, God, equal with the Father and the Son. "It is the Spirit that beareth witness," says John, "because the Spirit is truth." Therefore we know that He will tell the truth. "He knoweth the mind of God." "He searcheth even the deep things of God" says Paul, and therefore have we confidence that He will tell the whole truth. "He shall not speak from Himself, but whatsoever He shall hear, that shall He speak," says Jesus Christ, and therefore we know that in His statement of the facts to which He came to testify, He will tell nothing but the truth.

But the peculiar fitness of the Holy Spirit to witness convincingly of this righteousness is indicated in our Lord's words when He says, "He shall convince the world of righteousness because I go to My Father." To our way of thinking there seems to be, at first view, an unusual turn given to our Lord's statement of the reason of the Holy Spirit's effective testifying. Why did He not say, "He will convince, etc., because He cometh from the Father"? He did say it most emphatically, but so expressed it as to give prominent announcement also to the great fundamental truth, that back of the Spirit's coming in mightily persuasive power is His own going as had been determined into the presence of the Father, bearing in His pierced hands the evidence that He had finished the work that God had given Him to do, and so had purchased the right to receive gifts for men. "If I go, I will send Him." "*I will send Him.*" Stay for a little time to think of this great announcement. What an astounding assertion of authority! It is a claim to the possession and the sovereign exercise of all power in heaven and in earth. "I will send Him," clothed with like omnipotence of grace and love, to draw all men unto

the uplifted One, turning even the hearts of kings as the husbandman turns the streams that water his fields. "If I go, I will send Him." The coming of the witness is made to hinge upon the going of the martyr. Again it may be noted here, Christ's work must be completed before the Spirit's mission can begin. Do you wonder at the announcement of the promise, "I will send Him"? The statement of the condition is even more marvelous, "If I go." What a sentence it is! Three words; five letters in all. You can not match them for deep, eternal significance by any like number of words and letters even in this Book of Books. There is but one other sentence of three words in the English language in which more of interest centers, and that sentence is, "God is love." For in "God is love" the seeming contingency expressed in "If I go" becomes an absolute certainty, to the glory of the heaven of heavens and to the joy of all the world. "If I go!" Imagine, but you can not imagine, nevertheless suffer the suggestion, imagine the consequence of His refusal to go. And yet He might not have gone; He might not have come into the world on a mission of mercy. "Lo, I come!" He said ages before; but there was no obligation resting on Him to come save the "must needs be" of His own eternal purpose of grace. "If I go," He says here and now, but there was no compulsion to such going, save the constraint of His own unsolicited, uninvited love. Blessed be His name that He Himself ordained that His glory should be made great in our salvation, that it was His will to mount to the throne by means of the cross, to make the door of Joseph's tomb the passageway to the palace of His kingdom, and to call back to us from the other side of the mystery of Gethsemane and Calvary, for the banishment of doubt and the establishment of faith, "Ought not Christ to have suffered these things and to enter into His glory?"

Jesus Christ having gone, as it had been determined, the Holy spirit came, as it had been promised, and such a coming in fulfillment of such promise is in itself a most triumphant demonstration of righteousness. At Promontory Point, in

Utah, eleven hundred miles west of the Missouri river, and eight hundred miles east of the Pacific coast, the last rail was laid uniting the eastern and western divisions of the first great transcontinental railway. Arrangements had been made in the chief cities of the Nation by which the completion of this vast undertaking, so long in the thought and the hope of the people, should be announced by telegraph. At the national capital a bell was suspended on which a magnetic hammer should record the strokes of the sledge as the last spike should be driven. When all was in readiness the signal was given and the final act begun. The sledge of the workman fell, the lightning flashed over mountain and plane, over valley and hill, and the strokes that were delivered twenty-four hundred miles away were instantly repeated in telegraphic accents on the bell at Washington. By this token those who heard them knew that the work was complete which spanned a continent with iron. If I may compare the work of men whose names not many care to know with the work of Him whose name is above every name, and the way that has been opened up to the travel and the traffic of nations with the new and living way consecrated to the going forth of the heralds of the cross and the return of ransomed souls to God, when all was in readiness to give fulfillment to the promise of the Father, the disciples of the Lord Jesus were gathered together at Jerusalem in obedience to their Master's word. Ten days they waited, the trial of their faith working patience, patience developing into experience and experience ripening into hope; then the fire of heaven fell. The Holy Spirit came in manner unmistakable, in measure inexhaustible, in power irresistible, announcing not in one language only but in many tongues that Jesus Christ had fulfilled all righteousness and had been "exalted * * * to give repentance to Israel and forgiveness of sins."

By His abiding presence in the world the Spirit of God is able to confirm the testimony which His coming gave. He came from heaven that He might be a competent witness; He abides in the world that He may be a constant witness. "Will

God in very deed dwell with men?" was the question of Solomon at the dedication of the temple. It was also the question which the enemies of Israel were wont to turn into mockery to the soul anguish of those to whom it was addressed. To the Psalmist it was as a sword in his bones to hear the scoffers say: "Where is now thy God?" It was the question likewise whose answer, even as God's own people put it to themselves in the olden time, often brought sadness of soul. Job's plaintive soliloquy was, "O, that I knew where I might find Him!" Jeremiah's heart was burdened with the thought that the hope of Israel should be as a stranger in the land, a wayfaring man tarrying for a night, gone in the morning none knew whither, to return none knew when or how. But when Jesus Christ had been glorified the Holy Spirit was given to abide with the church forever, and even to make every believer a habitation of God by His indwelling. This is the song which David in spirit taught the church to sing in anticipation once, in commemoration now, of the gift of the Holy Spirit. Addressing the ascended Christ as in prophetic vision he beheld His glory, he sang, "Thou hast ascended on high; Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." The Spirit of God's Son dwells among men, within men, teaching, persuading, enlightening their minds in the knowledge of Christ, renewing their wills, working faith in them, enabling them to say that Jesus Christ is Lord, discovering to them in Christ's all-satisfying righteousness the ground of surest hope, and so entering into the secret springs of their affections, witnessing, with their spirits, that His divine promptings are their own human longings as together they join in the children's cry, "Abba, Father." No other can so convince of righteousness.

And yet more, since in God's well-ordered plan the treasures of grace are committed to earthen vessels, the Holy Spirit gives to men the ministry of reconciliation. He makes them witnesses to this righteousness, and sends them out to publish to the world this glorious gospel truth, "that God was

in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Aye, gives them boldness to say as they rise to a sense of the greatness of their office and the dignity of their station and realize the power of the inspired word of testimony which they are to bring to bear upon the consciences of men to convince them of righteousness, gives them boldness to say: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Here is new evidence of the Holy Spirit's fitness to convince the world of righteousness, viz.: the transformation wrought by Him in disciples of the Lord. The change in the case of the eleven was the wonder of wonders to their adversaries. It was indeed phenomenal. Take them at their best up to the very day their Lord departed from them in the chariot of cloud, how far short of the measure of John the Baptist does the greatest of them fall; but from Pentecost onward there is a profound sense in which it is true that the least of the Lord's apostles was greater than His forerunner in their ministry of faith. Compare the prisoner of Herod in the castle of Machaerus with the prisoner of Nero in the dungeon at Rome. Far be it from us to discredit the forerunner of Jesus Christ. Rather let us crown him "John the Great." But who has not marked the difference between that cry of a child, "Art Thou He that should come," and that shout of a king, "I know whom I have believed"? How account for the difference between the two witnesses, so much alike in many features of their ministry? Jesus Christ had been glorified and the Holy Spirit had come. Let times and circumstances have been changed and the testimony of the two men might have changed likewise. Or, contrast Peter in the presence of the little maid in the high priest's household and Peter in the presence of the high priest himself and all his councillors. To what must we refer his different conduct in the different scenes? Pentecost lies between.

The Sanhedrin assigned a reason which was near the real cause of the change, but it was not all the truth: "They took knowledge of them that they had been with Jesus." But even

after three years' association with Jesus Christ they were timid, jealous, self-centered and utterly unable to grasp the great truths touching His kingdom. John gives a better reason than that of their Jewish judges, for it is full explanation of the marvel: "Hereby we know that he abideth in us by the Spirit which He gave us." As he so wrote he recalled his Master's words respecting the coming of the Comforter, "In that day ye shall know that I am in the Father, and ye in me and I in you." Until the day of the crucifixion, of the ascension, indeed, they had been with Jesus as the rulers marked, but from Pentecost onward, as never before, Christ was in them. To be with Christ, that is privilege; to have Christ in us, that is power. It was this that made the feeblest of the disciple band, as David, bold, loyal, consecrated witnesses and martyrs for the truth, whose words to this day are "the power of God unto salvation to every one that believeth." The works which Christ did they did, and greater works than these, because He had gone to the Father and had sent the Holy Spirit to abide with them and to dwell in them.

It is the testimony of this amazing transformation, seen in the apostles in full measure, seen in every child of God in measure corresponding to the completeness of his surrender to the truth in doctrine and in life, it is this testimony which convinces the world of righteousness in all the breadth and length and depth and height of meaning which the word enfolds.

O brethren, what a witness have we to the righteousness of Jesus Christ! Let us see that we hear Him, that we resist Him not, that we grieve Him not, but gladly co-operate with Him, as He will in His work of convincing the world.

And what a righteousness is that to which he testifies, and to which we are privileged to witness with Him? How it satisfies the conscience and rejoices the heart that is persuaded of its eternal verity and by faith has laid hold on Him who has wrought it out. Listen to the bold challenge of that saved soul, one "born out of due time" he reckons himself; we know him as second to none in spiritual endowment and

development. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." May faith be given to us to make this challenge all our own. He that hath his quiver filled with such arrows of the mighty shall never be ashamed, but shall dare to speak with the enemies in the gate, even though the old "accuser of the brethren" stand at their head. Let the great adversary do his worst, let him unroll before us the long dark record of our sins, hold it up to the light of heaven and cite against us the holy law of God; our Advocate on earth will then come near, and pointing to Himself, by His very presence witnessing to Christ's fulfillment of all righteousness on our behalf, He will say: "There is, therefore, now no condemnation to them who are in Christ Jesus." Our Advocate in heaven will enter on our part the plea, "Not guilty"! He has taken away that which was against us, "nailing it to His cross." The law was the hands that had met all its requirements, both penal and preceptive, when they were fastened to the tree, and with them it bears the print of the nails, God's own mark of cancellation for all who are in Christ Jesus.

"Who is he that condemneth?" Let the Christ that died make answer, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation," shall not come into judgment; for justice can never forget that darkest, and the brightest, of all the days of time when the Son of God was lifted up "to finish transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness."

MEMORIAL SERVICE

OF MR. JOHN S. VREDENBURG AND DR. GEORGE T. PURVES,
HELD AT THE WINONA BIBLE CONFERENCE,
EVENING OF AUGUST 23, 1902.

Singing; first three verses: "How Firm a Foundation."

Prayer by Dr. Chapman:

We have met here this evening, our Heavenly Father, to praise Thee and to think of the two men of God whom Thou hast called from our midst. Our hearts are full of sadness when we realize our loss; but we are filled with great joy when we remember their gain.

We thank Thee for all the men of God who have helped make this Winona so much of a blessing to the people. But, while we thank Thee for those who are here now, we come especially to thank Thee for the two who have been always in other days so interested in Winona and who we believe tonight are not without interest concerning this work. We thank Thee for Mr. Vredenburg, for his fidelity to the scriptures, for his faithfulness to Christ, for his untiring zeal, for his unselfish devotion to the church of Christ and to all who could be brought within the reach of the church's influence, and that now that he has ceased from his labors, "his works do follow him." We thank Thee for his noble life. And we thank Thee for Dr. Purves, who led us to such heights in scripture exposition. With him we sat again and again at the very seat of Jesus, and then seemed to go with him to the Mount of Transfiguration, where we saw no man, "save Jesus only," where the speaker was forgotten and his great intellect was not remembered, and we rejoiced with burning hearts and with eyes overflowing with tears just because under the power of the man's teaching we beheld Jesus. We thank Thee for his beautiful life among his fellows in the seminary, in his church, here on these grounds, in his home, and now that he is in Thy presence, oh, God, we ask Thee that Thou wilt enable us tonight to

follow in his steps as he followed Jesus. Let Thy blessing rest upon his whole life, his wife and his children. And may we every one stop to think tonight, to try to realize that before another conference comes upon us we, too, may be in the presence of God. May we live as we ought to live, die as we ought to die, if it be Thy will that we should pass away. We ask all in the name of Jesus Christ, our Savior, Amen.

Singing Hymn 101; one verse.

DR. CHAPMAN: We are to hold together this evening a memorial service, having in mind two of the devoted followers of Jesus Christ who have gone to be with Him. This is just an informal gathering as of a great family. There is no man here who is to speak who has a set speech, and yet at the same time there is no man here but could grow eloquent as he speaks of the devotion of these two men of God, Rev. Dr. Purves, pastor of the Fifth Avenue Church of New York, and Mr. John S. Vredenburg, an elder of the Third Presbyterian Church of Springfield, Ill.

DR. RODGERS, pastor of the Third Presbyterian Church, Springfield, Ill.: I want to say of my brother, John S. Vredenburg, that he was born of Christian parents and had the advantages of early Christian training. When he was a lad, in the prayer meeting one evening one of the elders made a little talk, and the Spirit of God used the truth presented by that elder, and the next Lord's day this lad united himself with the Presbyterian church. This was the beginning of his Christian life and his connection with the church, a life and a connection which he maintained with remarkable fidelity and zeal up to the very close of his life. He was a man of God, preeminently a man of God. His fidelity to the Word of God was remarkable. I have never sat under the instruction of a man who impressed me as being more thoroughly imbued with the truth of God than John S. Vredenburg, not excepting even the theological professors who taught me in the seminary. It was sweet and blessed and refreshing as we sat under his instruction and became acquainted with him. We lost sight of some of his peculiarities and drank in the precious Word of God as it

poured out of that man's heart, showing how he loved the Word of God and the Lord Jesus Christ, who was the Incarnation of the eternal Word. God put the seal of His blessing upon his teaching wherever he went. If there were time this evening I would like to speak of the many places where he went and in which he held meetings in the name of the Lord Jesus Christ and how remarkably successful he was in winning souls to Christ, but especially in building men and women up in their most holy faith. After he was here two years ago he made a tour through Ohio, Connecticut, Arkansas, Texas, Mexico, Georgia and Florida until the physician told him that he must cease. He did not hold meetings again until January, 1902, when he went, at the urgent request of a young minister, and held services and came back to his own church, my church, the Third Church of Springfield, Ill. Three of us were engaged there—Dr. Loos, Mr. Vredenburg and myself—holding meetings that God blessed in such a wonderful way. We had been holding meetings for two weeks, and on the eleventh day of February he was stricken down with heart disease as he was dressing himself in the morning and fell across the bed, from which he never arose. When I saw him the following morning he said: "Brother Rodgers, I know what it is; it is heart trouble that I have. I do not know what the end of it will be, but it will be either for more service with Jesus Christ here, or it will be the call up yonder." He said: "If I should be called away it will break into my plans, because I have big plans for evangelistic work." So, we left him—Brother Loos and I—about ten o'clock, and at a little after half-past one he passed away into the glory in which he shall be throughout the ceaseless ages of eternity.

This in regard to his life and his end. He was a man of God in regard to his worldly means. When a young man a relative gave him \$5,000 and said to him: "John, take this and invest it. If you make a success out of it you can pay me back the money. If you make a failure, then I will have done all I could do to help you." He gave one-tenth of all that God put into his hands for the church of the Lord Jesus Christ

and God blessed him. Some ten years ago he retired from business, and during the later years of his life he went all through the country wherever called upon to assist the weak churches, the small churches, and never received a cent of compensation. His will was remarkably simple. Seventy-five thousand dollars is the estimated value of his estate, and this man, who honored God with one-tenth, when he came to die had his estate divided into ten parts. The first part in that will was that this first tenth was left to the use of my own, the Third Presbyterian Church. There has been constructed a memorial parsonage for the Third Presbyterian Church at a cost of six thousand dollars, and it will stand there through the years to come as a memorial to John S. Vredenburg, a man who served God in His Word and who served God with his substance, and who in my mind was one of the clearest-cut, the fullest-orbed and the most truthful Christian man with whom I have ever been intimately associated. I am so glad that it was through his influence that I was brought to this conference, and it was through his influence and through his liberality that I was brought to this conference two years ago. God only knows whether I shall ever be back again, but I want that we shall meet this dear man of God in the glory.

Singing: "There is a Land that is Fairer Than Day."

DR. MARCUS A. BROWNSON, pastor of the Tenth Presbyterian Church, Philadelphia: I esteem it a great privilege to say a word in memory of my dear friend, Dr. Purves, and especially in connection with his work as a professor in the Theological Seminary of the Presbyterian Church at Princeton, N. J.

Dr. Purves was a close student of the New Testament all through his pastoral life and, indeed, through his student days; in the seminary and in his pastorate, at the Presbyterian church at Wayne, Pa.; during his work in Baltimore and in Pittsburg. Through all his work he continued his close study of the New Testament scriptures and apostolic history. He served in the capacity of a professor in New Testament history at Princeton Seminary for ten years, and, as I remember

his work in that institution, I think of him as the ideal professor. Some one has said if you want to give the New Testament a living form the form that it would assume would be that of the Son of Man, and I do not think any student ever went out from the class-room of Dr. Purves without realizing that the Book revealed to him the Son of God.

Not only in the professor's chair, however, but in the pulpit, for Dr. Purves, during his entire work at Princeton, was the university preacher and the seminary preacher. In the pulpit Dr. Purves exerted a mighty influence over his students. His teachings were never dry, never uninteresting, and in the pulpit as a preacher he showed the students how to use the work of the class-room. There are very few men in the church of God today who combine these gifts of teaching and preaching as did Dr. Purves. I think all who have known him, all who have read his writings, all the students who have sat at his feet, will unite to say that, as a scholar, as a student of the New Testament, he was without a superior in this country of ours and that very few equaled him. He knew his New Testament by heart in the original text and in the English versions, and into the interpretation of the New Testament he poured the light and love of a believing heart and of a devout and unquestioning faith. In the pulpit he was a master. The students gathered to his evening services Sabbath after Sabbath and were thrilled. Their hearts were filled with eager emotions for service and eager anticipations of the work to which they had been called. In these ten years of this splendid service Dr. Purves sent out from Princeton Seminary and from his own church a succession of men whom God has blessed in our own land and around the world, who have reproduced the teachings of their Master, and whose lives and whose works have been largely shaped by his personal influence over them as a man of God. The entire Church of Christ keeps in loving memory men like Dr. Purves, who, with the ability of the profound student, have a faith as simple as the faith of the little child and a loyalty and love to the Divine Redeemer which knows no interruption and no suspension.

Until the last moment of his life Dr. Purves was pouring forth his love for Christ, and his memory will long be cherished by his brethren in the ministry, by his students and by all who have sat beneath his teachings and his preaching to the glory of the God he served.

THE REV. MR. RICHARDS: Next month it will be twenty-nine years since I first met my beloved brother, Dr. Purves. It was at the seminary in Princeton, New Jersey. There I learned to respect him and I since learned to love him. You will find in the minutes of the General Assembly of 1876 a statement by the secretary of the trustees of that seminary that in that year one of the most noted classes that ever graduated was graduated; one of the most noted for scholarship and for pulpit ability. There were strong men in that class, and Dr. Purves was second to none. I believe no other man equaled him in all respects. Dr. Warfield may be his rival in scholarship and in ability. There may be others possibly in the class as popular in the pulpit, but as a student, as a scholar, as a preacher, as a platform speaker, as a man, Dr. Purves stands preëminent. He was a man of great intellect, a man with a large heart, a man whom all learned to love, a man who was humble, not filled with pride because of his position, a man just as ready to meet his classmate here upon these grounds as he would have been had he held the smallest position in the church. Dr. Purves I loved with all my heart, and I grieve to-day that he is no longer with us. I have heard him address this assembly year after year, and, I think, I never failed to hear a single address that he gave here. I am glad today to pay my tribute to the brother whom I loved so many years.

MR. JORDAN (representing the students of Princeton): I am before you this evening because it was my privilege to sit at the feet of Dr. Purves as a student. I chanced to enter the seminary the year he became professor in that institution. We as students learned to love him. We loved him because of his mental wealth. His mind opened before us a new Bible; gave unto us a new conception of God and of His Son Jesus Christ. We learned to love him because of his great heart.

One man is famous because of his mental gifts. Another man is noted because of his loving heart. Dr. Purves was both brains and heart. His great soul gave unto us a picture of God so loving the world that "He gave His only begotten Son" for its redemption and salvation. We learned to love Dr. Purves for his manly demeanor and conduct. He was absolutely devoid of all caste and formality. He wore his robe of righteousness within. A young man, a classmate of mine, about to leave the institution to enter the active ministry, in conversation with the Doctor one day, said: "I feel that I am too young and too little experienced for the work before me." The Doctor, looking him in the eyes, said: "'Let no man despise thy youth.' Be a man. Preach like a man." He was a man of God and we loved him because he preached as one with a message. We learned to love him because he was interested in all, and he remembered us with words of kindness after we had left his church and the class-room. We learned to love him because of his influence upon us. He molded the lives of the boys under him, and if we have been given some measure of success in the ministry it is largely because we came into close contact with him. We went out from our life with him with a new purpose, with a stronger determination to win men, to mold them and to lead them to the living God. Yes, we, the boys, knew him best and loved him, I dare say, the most. He is gone, but he will live forever in our lives, to lead and to direct. May God the Father bless and sanctify his splendid memory left to us as students, and to all men, a heritage.

DR. WILLIAM G. MOOREHEAD, Xenia, Ohio: "Know ye not that a prince and a great man in Israel is fallen this day?" It was David's lamentation over the untimely death of Abner, the general of Saul's army. And when the message came this afternoon from Dr. Chapman that I would be asked to say a word or two respecting Dr. Purves, that word of David came to my mind again and again.

Dr. Purves was a prince, as we have heard, as a preacher, as a teacher. He was a great man also especially in this aspect

of his complex character: that he had an acute intellect, and one that was trained with the utmost precision, the finest scholarship, especially in what is called New Testament Greek. He was a man of thought and a man likewise of profound conviction. But what I admired in him here at Winona especially was this, two magnificent and splendid characteristics: the breadth of his grasp of the Word of God, especially the New Testament, and his childlike simplicity in opening the Word to us.

Will you allow me to say a word or two only touching these two distinct features of Dr. Purves, the comprehensiveness of his knowledge of the New Testament? One of the gentlemen said here a moment ago that he was perfectly familiar with the Greek New Testament. It may not be known to the hearers of Dr. Purves here at Winona that the little Bible, as it appeared, that lay on the stand when he was opening a book of the New Testament, was a copy of the Greek text of the New Testament, and he read with such facility and translated with such closeness to the text, and brought out the shades of meaning with such exquisite beauty, that I suppose nearly every one here thought he was reading from the English. Yet it was the Greek Testament as I personally know that he used every time he addressed us in the later years. Not only so, but last year, just one year ago, you remember his four great addresses on the Book of Acts and, the year before that, his four great addresses on the Epistle to the Hebrews, and, the year before that, his addresses on one or two of the Pauline epistles; how, when they were over, there stood out before us all a complete presentation of the central truth, the design, the purpose and the conclusion of those great scriptures; and yet, it is to be added, that in no instance did he ever parade his learning. I do not think that fifteen men who were strangers to him ever imagined that he read Greek as he read English. There was no boastfulness in him. He was one of the humblest men with the greatest scholarship and the deepest intellect it was ever my privilege to know.

One thing more let me say. I sat with him for the last time

just before he went to the depot last year to take his departure, not able to bear even his own satchel, and one of the brethren carried it for him. I was privileged to talk with him a little, and I remember I said to him: "Doctor, don't you think there is a returning tide toward loyalty and devotion to the Word of God, and that the destructive criticism of the Old Testament scriptures is passing away?" And, with a sad look on his face, he made this striking answer: "It may be so, Brother Moorehead, in your neighborhood; I grieve to say it is not altogether so in mine." And then, with a striking look flashing across his face, he said this word: "You and I must fight the good fight unto the end."

I lay my little tribute—I would that it were infinitely greater—on the noble and true and loyal name of George T. Purves this night.

Singing by Mr. Yarnelle: "Somewhere the Sun Is Shining."

DR. S. C. DICKEY, Indianapolis, Ind.: It seems like a dream to many of us that Dr. Purves is gone; that he is not to come into these grounds and speak to us again. Others have spoken of his scholarship, of the great and wonderful work which he was permitted to do for Christ Jesus. Too high an estimate can not be placed upon his public work and upon his great powers as a speaker. When I recall walking with him and talking with him here I think of Dr. Purves as a worker; and, as Bunyan pictures the one who is left behind as anxious to look beyond the gates and see what is there, so when I heard of his death my first thought was, "What is the task given to him in that other world?" For, as a friend truly said, there must be a great work waiting for him that God would call him from his useful career so unfinished as we regard it. We shall see him no more at Winona, but his life in its results, in its influence, will go on and on. As I have met our friends over this country, again and again the one inquiry has been, Who will take Dr. Purves's place? We say truthfully tonight as we look into each other's faces, No one can take his place. God bless his memory. God bless his teach-

ing, and may his mantle fall upon us who here tonight remember the work which he did, and may we go forth to be faithful as he was faithful, true to duty no matter what may happen to us, with that same unselfish spirit. May we, like him, have the approval of our Lord and Master, "Well done, thou good and faithful servant." That God may bless the memory of both of these brethren, Brother Vredenburg and Dr. Purves, as we remember them tonight, is my prayer.

DR. CHAPMAN: The other day in my mail came a letter bordered in black, and when I opened it I found it was from Mrs. Purves. In the opening of the letter she writes: "I can not refrain from writing to you at this time, for I remember this is the date of your Bible conference, and I recall the fact that for the past four years my beloved husband was always thinking of turning his face toward you at this time. Last year," she said, "when he was very ill and the physicians thought it was most unwise for him to be away from the care of his loved ones, and I persuaded him to tarry at home, he said to me with the tears in his eyes, 'I must go.' And he must go for two or three reasons. First, because 'I must work for my Master; the time is short and I must work without ceasing.'" For the second reason, he had such an inspiration here. He, one of the mightiest teachers, I think, of his day, and yet, when those of us scarcely worthy to stoop down and unloose the latchet of his shoe spoke on the hillside, in the auditorium, or tent, he was apparently one of the most interested listeners. A third reason he must go was, "Because I like to come into touch with the Princeton students." "Why," she said, "he met them there by the hundreds, and he always came back feeling better and feeling happier, and the last time he came back it was so, but it was only just a few short weeks until God called him home."

I think of him not only as a great preacher and great lecturer here at Winona; but listen: there never was a meeting called in New York for the betterment of the city, for the purpose of lifting the masses or studying how to reach them, when I was present, that I did not find sitting there Dr. George

T. Purves. He was the pastor of one of the largest churches in America. That was a great responsibility resting upon him with a frail body, and yet, he was everywhere if only he could help reach the lost and turn them to Christ; and the very last time I saw him, I think, he said as my hand was in his: "Oh, if I only could have a revival in my own church and through my church I could reach New York, I would be willing to die."

God bless his memory; and bless his family and his children.

We will bow our heads a moment in silent prayer as we pray for these two men.

Hear the prayers, oh, God. And may grace, mercy and peace from God the Father, the Son and the Holy Spirit abide with you forever, Amen.

